Jesuit-Krauss-McCormick Library
BR1704 .T893
Tucker, Robert Leonard, 1890- MAIN
Builders of the church / by Robert Leona
3 9967 00094 2669

VIRGINIA LIBRARY

PRESBYTERIAN
THEOLOGICAL SEMINARY
CHICAGO

826 Belden Avenue

The Abingdon Religious Education Texts
David G. Downey, General Editor
WEEK-DAY SCHOOL SERIES GEORGE HERBERT BETTS, Editor

Builders of the Church

By

ROBERT LEONARD TUCKER

McCORMICK
THEOLOGICAL SEMINARY
LIBRARY.

THE ABINGDON PRESS
NEW YORK CINCINNATI

Copyright, 1924, by
ROBERT LEONARD TUCKER

All rights reserved, including that of translation into foreign languages, including the Scandinavian

Printed in the United States of America

T893

TO

RICHARD PHILIP

A BUILDER WHO IN THE REALMS OF LIGHT WITH OTHER LADS AND LASSES HEARTENS THOSE TOILING TO MAKE FIRM THE BASTIONS AND PINNACLES OF THE CITY OF OUR GOD

53671

CONTENTS

CHAPTER		PAGE
	PREFACE	7
	INTRODUCTION	9
	BUILDING THE FOUNDATION	
I.	THE NEW SPIRIT IN AN OLD CIVILIZATION	13
II.	ATHANASIUS: THE MAN WHO DEFENDED HIS PRINCIPLES	21
III.	AUGUSTINE: THE MAN WHO FOUGHT SUPERSTITION AND DESPAIR	29
	THE EXPANSION OF CHRISTIANITY	
IV.	HILDEBRAND THE IMPERIALIST	41
V.	BERNARD, THE GREAT MONK OF CLAIRVAUX	50
VI.	SAINT FRANCIS AND THE MENDICANT ORDERS	59
VII.	JOHN HUSS AND THE RISING DISCONTENT	67
VIII.	THE MAN WHO STRADDLED A MORAL ISSUE	76
IX.	MARTIN LUTHER—A PROPHET WITH A GREAT LIGHT	84
X.	JOHN KNOX TAKES UP THE TORCH	94
	PUSHING BACK THE HORIZONS	
XI.	HUGO GROTIUS, WHO DEDICATED A BRILLIANT MIND TO THE CHRISTIAN MOVEMENT	105
XII.	LOYOLA AND THE FOUNDING OF THE SOCIETY OF JESUS	115
XIII.	ROGER WILLIAMS AND THE BEGINNING OF THE SPIRIT OF TOLERATION	125
XIV.	JOHN WESLEY AND THE EVANGELICAL REVIVAL	135
XV.	THE GREAT AWAKENING IN AMERICA	145

CHAPTER PAGE

THE MODERN MOVEMENT

XVI. FRANCIS ASBURY, WHO DARED GO FOR GOD ... 155
XVII. THE CHAMPION OF BROAD-MINDEDNESS AND TOLERATION—WILLIAM ELLERY CHANNING.... 164
XVIII. HORACE BUSHNELL RESTORES CHILDREN TO THEIR PLACE IN THE CHURCH..... 174
XIX. DAVID LIVINGSTONE AND THE RISE OF MODERN MISSIONS 184
XX. CHARLES KINGSLEY, A LOVER OF THE COMMON PEOPLE 195
XXI. ALFRED RUSSEL WALLACE AND THE THEORY OF EVOLUTION 206
XXII. GEORGE MÜLLER BUILDS A PLACE FOR CHILDREN IN THE CHURCH 217
XXIII. WILLIAM BOOTH, OR THE GOSPEL FOR OUTCASTS 229
XXIV. FRANCES E. WILLARD—A WOMAN BUILDER IN THE KINGDOM 239
XXV. DWIGHT L. MOODY AND EVANGELISM..... 249
XXVI. ROBERT E. LEE—A CHRISTIAN GENTLEMAN..... 258
XXVII. BOOKER T. WASHINGTON—A NEGRO PROPHET... 269
XXVIII. A BUILDER OF A NOBLER CITY..... 280
XXIX. THE POET IS A BUILDER OF THE CHURCH..... 292
XXX. WILLIAM TAYLOR AND THE BUILDING OF AN INTERNATIONAL CHURCH..... 304
XXXI. WASHINGTON GLADDEN APPLIES CHRISTIANITY TO POLITICS AND INDUSTRY..... 314
XXXII. A PRESIDENT HELPS BUILD THE CHURCH—ROOSEVELT..... 324
CONCLUSION..... 334
INDEX..... 336

PREFACE

Such productions as *The Outline of Science,* by Professor J. A. Thomson, and Mr. H. G. Wells' *Outline of History* have set a new but not exclusive vogue in history, and demonstrated the worth in that picture of the world's vitality which is looked upon from long range and delineated with broad and heavy line. We are impressed that it is of major importance to appreciate first the high lights and prominent features of the story of mankind—and afterward those meticulous details so needful to make this picture complete and exact. Above all, however, our epic must be shot through with personality.

So it is with the story of the church. Here, by means of notable biographies—the Builders of the Church—an interpretation of some of the most crucial episodes in the church's life is sought. Some strive to behold the lives of men reflected in the life of the church; but our goal is the inverse of this—to see the life of the church through the lives of men.

The Builders of the Church here portrayed are human men caught up by that eternal wistfulness for the Kingdom—and the King. Sketches only of their lives are given—obviously no claim to any kind of exhaustiveness or overaccurate balance of presentation is made because of limited space—yet it is hoped that the narrative will be found correct as far as it goes, and will whet the reader's appetite until he turns to the great sources and secures the facts in their entirety. Biographies here given must be necessarily somewhat one-sided, as they are rendered primarily in behalf of youth in its early teens, still it is hoped that those older in years may find them profitable. Such readings as are suggested at the conclu-

sion of each chapter are for the most part among the best readily accessible in English, when brevity is considered.

To many encouraging friends am I indebted in the preparation of this task: to the editors who have evidenced a spirit of helpful cooperation and have extended me many thoughtful courtesies; to my esteemed friend, Professor John Alfred Faulkner, who has favored me with much scholarly information for which he is conspicuous; to my other friend, that distinguished preacher, the Reverend Lynn Harold Hough, with whom I have been privileged to counsel freely, and who, though giving with gracious generosity from his rich stores of historical facts, is in no wise responsible for any blemishes herein contained; to Miss Adella Mae Green, of the staff of the State Library at Hartford, Connecticut, whose unusually efficient aid in the preparation of my manuscript has been invaluable; and to Miss Marion O. Hawthorne, instructor in Northwestern University, who so skillfully has formulated the questions at the end of each chapter.

R. L. T.

Detroit, Michigan.

INTRODUCTION

When the flag is borne proudly down the street at the head of the procession, while the band blares forth its martial music, thoughtful and respectable men remove their hats in reverence. And why on earth do they do it? The flag usually is made of the discarded covering from a sheep's back and dyed in red, white, and blue with colors derived from dirty, black coal. What nonsense for any sensible people to remove their hats and bow! But any boy or girl can tell that it is neither wool nor aniline dye before which noble men bow. Indeed, no. They take off their hats to that for which the flag stands. The flag is a symbol. It represents the honor of America; it stands for the soldier who died for his country, for the wounded going about the streets, for the widow who lost her husband in battle, for men and women fighting for justice and right, for the loyalty which makes men gladly sacrifice anything for America. This flag is the symbol of something very real—*the spirit of America.*

The church is a symbol. It represents a beautiful spirit endowed with power, love, and righteousness unrivaled anywhere in the world. It stands for the spirit of Christ Jesus. In these pages we are not thinking of the church as a building, nor as an institution; neither are we thinking of it primarily as a group of people. But, rather, are we dealing with the church as a symbol of that gigantic endeavor to make Christ's matchless personality the one winsome ideal to captivate all men everywhere.

Jesus brought the world a very simple message: he introduced men to God, whom he called their heavenly Father. He taught them how to have good will one toward the other and so live in true brotherhood. He persuaded them that their personalities were undying and

that love was immortal. He challenged men to a *new Way of Life* which would usher in what he called "the kingdom of God." And he believed so tremendously in his message that he died for it. Behind such a message men were quick to discern an exalted spirit of compelling might. So entranced were they that immediately after the death of Jesus they set out, determined to make this spirit of his supreme throughout the entire world.

The church is the evidence of this age-long attempt to make this spirit conqueror. And the men into whose lives we are to glance are the witnesses in behalf of this living, dynamic personality of Christ. It is our business to see what this spirit did, how it worked, and what effects it has wrought upon the world.

BUILDING THE FOUNDATION

THEOLOGICAL SEMINARY
LIBRARY.

CHAPTER I

THE NEW SPIRIT IN AN OLD CIVILIZATION

ANY hopeless despair resulting from the death of Jesus was momentary, for soon his erstwhile discouraged disciples were everywhere proclaiming a risen Christ, while on every hand this spirit of Christ was capturing the hearts of all people.

The conversion of Paul.—Among those giving allegiance to Jesus Christ was that mighty giant—Paul. The fact of his "religious experience" was a romance. A young man traveling to Damascus with warrants to arrest the Christians was smitten to the quick with a great truth. The spirit of Christ flashed upon his soul as lightning and he was blinded. Falling to the earth, he heard the words, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" asked Paul. And the answer came, "I am Jesus whom thou persecutest." We do not know all that took place in Paul's personality at that time, but one thing is certain—he was transformed from an enemy of Jesus Christ to a friend.

Yet so violent had been the activities of Paul against the Christians and so bad his reputation that the apostles doubted his sincerity. Finally, however, Peter became friendly and took the new convert to his own home.

Nothing very unusual seemed to have happened in the church, and many even forgot about Paul, who disappeared. Into the stillness of the Arabian desert he went, to ponder his "experience," and in a thorough manner he began anew to rebuild the structure of his life. Consuming fourteen years at this task, he traveled privately to Jerusalem, modestly to assume an active part in the work of a very small, very weak, and very poor body of people called the Christian Church.

The personality of Paul.—Probably a thick-set, short man with a pronounced nose and high forehead and deep-set eyes was Paul. By nature he was neither burly nor rugged. Indeed, it would appear he was afflicted with some severe constitutional disease which was a source of constant distress to him, but he never openly mentioned it.

The spirit of Paul dominated what otherwise might have been a weak, useless body. His physique was "the temple of the Holy Spirit." He held it under complete control and made it become "all things to all men" in his business of saving lives befouled with evil. By prayer, by long periods of meditation and chiefly by a complete self-surrender to the spirit and ideals of Christ, he disciplined his body until it became a servant in a tremendous cause.

Paul was no lonely, sallow-faced ascetic. He loved people with a great affection, even though they were wrong. He associated with youths of such vigor as Barnabas, Timothy, Silas, and Titus. A thoughtful courtesy endeared him to the strongest and bravest of men. Then, too, Paul had brains. He was well trained, a leader in his classes at the university, and had the best of teachers. By training a Greek, he loved beauty; but because he was born a Jew the Jewish ideals of rugged morality found in him a hearty response. Above all he was a man who could not think in local terms; but was world-wide and imperial in plans—in this he was a Roman.

A gigantic will crowned Paul's character. He simply would not give in. Writing to a friend he said: "I have been often at the point of death; five times have I got forty lashes from the Jews, I have been beaten by the Romans, once pelted with stones, three times shipwrecked, adrift in the sea for a whole night and a day: I have been often on my travels, I have been in danger from rivers and robbers, in danger from Jews and Gentiles, through dangers of town and desert, through

dangers on the sea, through dangers among false brothers —through labor and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold and ill clad, and all the rest of it." This man's grip upon truth was so strong that he initiated and carried through a program which found the new Christian cult provincial, and left it with an enthusiasm for a world-wide imperialism. A man with a will such as this cannot be ignored by men determined to see life as it is.

The battle for a world-wide religion.—Since Christianity found its beginning among the Jews, it was most natural that its adherents should desire to conform to the customs of their sires—and insist that all comers should conform to Jewish habits also. These early Christians were unable to see that if their narrow policy were pursued, Christianity would remain merely a sect of Judaism, such as was Sadduceeism or Pharisaism. Fourteen years Paul worked among the Jews and Gentiles of Antioch and Tarsus and found this narrow-minded opposition becoming stronger. He went to Jerusalem and met leaders of the church, declaring it was all nonsense for a newly made Christian to be forced to conform to the detailed intricacies of Hebrew law and that circumcision and a hundred odd rites were needless. He flung the question at his startled hearers—"What is Christianity anyhow?" Peter asserted it was to give conformity to rules and certain rites. Paul maintained that Christianity was a life which resulted when a person became aware that his very self was dominated by the spirit of Christ. To Paul's cry, "No exclusiveness," the leaders were forced to give a hearing. The result was that an aloof attitude toward men in trouble was condemned. Christianity was no longer to continue limited to Jews. It was to be world-wide and for everybody. It was decided that not a historical inheritance of form and custom but the presence of a living faith was the evidence of a true church.

The missionary journeys.—Having won this victory, Paul set out to give himself in service to the Gentile world. He entered upon as spectacular a series of travels as history records. His plan was staggering, for he purposed to enter into the heart of the pagan world and plant the white flag with the red cross in its midst. His goal was definite: he would invade all the larger cities about the basin of the Mediterranean Sea and after this would win the Roman Empire. Only when one can picture the group of Christians—ignored on the one hand, reckoned odd, fanatical, or crazy on the other—only then can one imagine the majesty of Paul's strategy. He dared to believe Christ could capture the civilization of his day.

At Lystra paganism was intrenched and the people dulled with superstition. Paul entered their midst and wrought a cure—a man born lame was made to walk. Excitement among the people reached a frenzy. "The gods have come down in the likeness of men," shouted the rabble and called Paul one of their gods—Mercury. Paul preached a sermon rebuking such nonsense. Fickle indeed were these people, for when they learned that spectacular miracles were no vital essence of Christianity, but, rather, faith, hope, love, and righteous conduct, they readily listened to the slander of some Jews who chanced to live there and with mob violence dragged Paul without the city to stone him.

Paul, however, plodded on to Macedonia, and there for the first time the gospel entered Europe. At Philippi he cured an insane girl so that she could no longer tell fortunes. This so angered her masters that they had Paul jailed, and he suffered a horrible Roman flogging. It was illegal to flog a Roman citizen without trial. Paul put fear into his judge for this violation of the law and obliged him to come to the prison in person to release those so unjustly confined. Paul had courage.

The stuff Paul was made of would not permit him to falter, and he reached Athens. Here his difficulties were

different, for he met people who toyed with a stupid intellectualism. They were rich, idled about, and mimicked a shallow belief which taught, "Let us eat, drink, and be merry, for to-morrow we die." Insincerity was in the air.

Into such a group Paul wandered. He entered into conversation with them in the Areopagus and spoke so earnestly about the great Christian truths that they invited him to make a speech. What a splendid address he made, telling about the crucifixion of Jesus and the triumphant spirit of the resurrection! With eloquence born with a conviction of enthusiasm he gave his message. Moral earnestness was needed to follow Paul; lacking this, the Athenians could not respond. These Athenians could not benefit by Christianity because they had false pride at the base of the structure of their minds.

Adventure accompanied Paul wherever he went. Returning to Asia Minor, he entered the temple dedicated to Diana and began to tell about Christ and his ideals for life. So successful were his efforts that many people forsook her altar and no longer would buy images from the jewelers and silversmiths living in Ephesus. Trade fell off to such an extent that Demetrius gathered together his friends in these crafts to protest against Paul. Great confusion ended in a riot. For more than two hours the mob surged to and fro about the temple crying, "Great is Diana of the Ephesians!" Paul, who was never given to exaggeration of his own dangers, later referred to this event saying, "After the manner of men, I fought with the beasts at Ephesus."

At Corinth with its commerce, at Philippi, Berea, Lystra, or Ephesus, there was venture and much opposition, and in all these places the church grew. Not many learned, not many from the ruling class, not many wealthy enlisted in the early church. But this made no difference to the profound scholar, the regal born Paul —he just kept right on.

Paul's letters.—To maintain this enthusiasm it was needful for Paul to keep watch over the activities of Christians gathered here and yonder, and this was accomplished by a correspondence now become classic. Paul was exceedingly blunt and frank. Loose conduct within the church obliged him to announce that neither idolaters, adulterers, revilers, nor extortioners should inherit the kingdom of God.

He insisted upon social righteousness. Christianity's first fight with the Roman world was just here: it stood for purity of life *in public* and *in private*. Rome did not care much about cleanness of living. Paul insisted that Christians should not conform to the customs of the Roman world, and to many a man he brought the power and the will to be clean through Jesus Christ.

Slavery also was the style, but Paul denounced it. Many wealthy Greeks and Romans who heard what Paul had to say about the abolition of slavery felt somewhat as some rich men do to-day toward those who speak about the abolition of child labor; that is, Paul was a dangerous innovator. He taught that any man who surrendered his life to the leadership of Christ was a "freeman in the Lord" though he wore chains. With a never-to-be-forgotten emphasis he asserted that within the Christian Church *a slave was a brother*. In a gracious note to Philemon he appealed in behalf of Onesimus, who had run away. In the comradeship of Christ Jesus both Philemon the owner and Onesimus the slave were brothers. Although there has been a class consciousness within the church, and although many have held aloof from their fellows, still the finest spirits have sided with Paul, with the result that wherever the church has gone, slavery, class distinction, and cliques have been doomed.

As a result of Paul's journeys his letters and his teaching, the Christian faith spread amazingly. The success of this gospel of light served, however, to arouse narrow-minded bigots in a bitter opposition. Returning from one

of his longer journeys, Paul went to Jerusalem to tell the leaders of his success. While there he entered the Temple and this caused such a furor that he was arrested and taken before the Sanhedrin for trial. For his own safety he was transported to Cæsarea, where he defended himself with a brilliant address before Felix. Two years he pined in jail, and then Festus succeeded Felix as procurator. It was this Festus who called upon Paul to give a defense of his religion before King Agrippa. His power was so overwhelming and his eloquence so penetrating that the king at first cowered before his onslaught, and at the conclusion of this address he burst out, "Thou almost persuadest me to be a Christian."

Then was Paul returned to Jerusalem for his trial. Forty Jews were banded together to kill him at the first opportunity and a fair trial under such circumstances was out of the question, hence he appealed directly to Cæsar —and to Cæsar was he sent.

Martyrdom.—For two or three years he was imprisoned in Rome. To a nature so active and militant imprisonment must have been a trial. Never is he guilty of bewailing his loneliness. His humility remains, and from the trying circumstances of the jail he writes, "Not that I have already attained, or am already made perfect; but I press on." Thus this unconquered spirit prepared for death. He could not but know that the little sect who so dearly loved Jesus Christ had been so prospered as to be planted in most of the important centers of the Roman Empire. By his downright valor Christianity had broken the confines of Galilee and would not sleep until the battle for the Roman Empire and for the world itself were won.

As they led this undaunted man out upon the old Appian Way to be beheaded, one begins to understand how, in the very face of death, his courage failed not, and he could utter a challenge that has rung down the ages—"I have fought a good fight, I have finished my

course, I have kept the faith." With such a man as this the church could not fail. It was already putting a new spirit into an old civilization.

Paul found the early followers of Jesus confused; but before his life ended he persuaded them that right conduct and honest living were essential to the very existence of the church. He proved that only as brotherhood is real and active can the church live. Above all he proclaimed salvation through the crucified and risen Christ and supported Jesus' assertion that God was truly a heavenly Father by showing that this Father so loved his children as to permit Jesus to die for their sakes. So long as these things are the ideals of the church Paul's spirit will be triumphantly in her midst.

Study Topics

1. What is a "religious experience" such as Paul had? Describe it.
2. Why did Paul go away into the desert to meditate? Should we do this in our generation?
3. Why was it necessary for Paul to make a missionary journey? Why not wait until the people came to where Paul lived? From what you know about Paul, describe what is likely to happen to the man who makes any kind of a missionary journey to-day.
4. What is a Christian scholar? Was Paul truly one?
5. Give some evidences of modern bigotry. How does Christianity meet with this?

Suggested Readings

Encyclopedia Britannica, Article on "Paul."
H. F. Rall, *New Testament History,* pp. 169-280.
The Bible, Book of Acts.

CHAPTER II

ATHANASIUS: THE MAN WHO DEFENDED HIS PRINCIPLES

One of the miracles in history is the fashion in which Christianity met the pagan world and became strong. Like waves of the surf persecution fell upon the early Christians. They were tortured, mutilated, burned, thrown to the lions, and still continued to increase.

For the first two hundred years of its history hatred burst forth as steam from a caldron upon the church, and to be a Christian meant to risk one's life. These persecutions differed from the early ones in that they became more systematic in their attempt to crush Christianity. Under Emperor Decius (250 A. D.) a terrible spirit broke forth, and again under Valerian (257 A. D.). The last attempt to wipe out the church was at the time of Diocletian. This not only failed but demonstrated the church so popular that it could not be blotted out. The spirit of Christ pitted itself against the might of the Roman Empire, and Christ conquered. The Christian movement had cleaved clear through to the heart of Roman imperialism. It was a great day when Constantine the emperor recognized the church and became a Christian.

Many nevertheless had failed, and under the horrible pressure of Roman hatred had denied Christ. They could not be loyal to an unpopular cause. When the emperor himself turned Christian they wanted to return to the church and be on the winning side. So these faithless Christians became a real problem. They are always a real problem.

The division within the ranks of Christians.—While there was a common enemy the Christians kept together,

yet as soon as this partial victory had been won a bitter dispute arose. It was concerning *who* Jesus Christ really was and *what kind* of a God we really had. Some people called "Gnostics" said God was far off, and men could not have common friendship with him. Other things of a theological nature were also argued about. The second dispute was about Jesus—whether he was divine or not. A priest, Arius, taught the Gnostic point of view: that God was exalted, and men never could really come very close to him.

At first glance it would appear to make little difference whether Arius was right or not; still, on close observation, it will be seen that a great deal would depend upon this. If God were far away, then he could not be a loving heavenly Father, and without this heavenly Father Christianity could not stand the storms beating upon it. Other religions had a far-off god, but people became Christians because they could find God near at hand as a friend. With a far-away God Christianity would lose her compelling power. We would have no church to-day unless we had decided that God was near at hand, for it is the consciousness of God close to every person that has made Christianity popular.

Unity of empire was the dream of Constantine, and this he saw threatened by the dispute within the church. To settle these differences he called a council in Nicæa, near the capital city of Constantinople. With more than three hundred delegates present, it was a gorgeous spectacle, filled with pomp and ceremony. The emperor presided, and the imperial treasury bore the expense. Golden-haired men from Gaul, black-haired men from Italy, Oriental-featured faces from Antioch, olive-skinned bishops from Ethiopia, and refined Greeks, all were present. The upshot of the whole matter was a creed which, under threat of banishment by the emperor, all bishops save two signed, and the question about right ideas of God was once and for all settled!

Athanasius made bishop.—A young priest working under Bishop Alexander, named Athanasius, was present at this council. Soon after returning home Bishop Alexander of Alexandria was smitten, and while dying called for Athanasius. "You think to escape, but it cannot be," said the dying man, and he passed away. No sooner had the news passed about that Alexander was dead than a throng met and the name of Athanasius was upon every lip. "We will have Athanasius for our bishop," cried the people, and with applause this young man, at the age of thirty, was chosen Bishop of Alexandria.

No sooner had Athanasius entered upon his new duties than his troubles began, for the faction supporting Arius, through a certain Bishop Eurelius, demanded that he be readmitted to the church, threatening dire consequences if this order were not fulfilled. The emperor himself lent his support to the "request." Athanasius, newly made a bishop, thirty years of age, must have been thrown into consternation. But the Council of Nicæa had spoken. It was not a matter of expediency and he would not compromise.

Opposition stiffened. Athanasius was accused of illegally collecting taxes from Egypt. His enemies stated that he presented a purse of gold to Philimenus, a rebel against the government, and finally Athanasius was held responsible for sending a priest into the home of Ischyras, an unordained layman administering sacrament to his own household. So violent was the attack of this priest that the chalice was knocked from the hand of Ischyras. These reproaches upon Athanasius caused the emperor to summon him to court, where the falsity of the whole proceeding was demonstrated and Athanasius was called a "man of God" by the emperor.

Further opposition.—Afterward, in Tyre, he was accused of murdering Arsenius. Rising to defend himself, he asked if any knew Arsenius. Many said they knew Arsenius well. To the confusion of his enemies,

Athanasius bade a monk seated beside him to remove his cowl and it was none other than Arsenius himself! So unjust, however, were his enemies, that the cry was raised: "Athanasius has bewitched us. Athanasius has bewitched us." The ruse worked, and he was obliged to flee for his life.

Evil opposition can undo the bravest man if he fights alone. Athanasius was summoned to appear again before Constantine, and received his sentence of banishment to Trier in Germany in 335 A. D. The emperor appointed no successor. So the courageous Athanasius went out upon his first exile. But Lynn Harold Hough fittingly reminds us that it is "better to be an exile in Gaul than a false bishop seated in full power at Alexandria."[1]

The return to Alexandria and further exile.—The stuff of which men are made is nowhere more in evidence than in their conduct under adversity. Living far from home, longing for his church in the big city of Alexandria, it is easy to picture the hardship of this active warrior of Christ. Lesser men would have made a mental evasion and returned to their former honors with glory. Not so with Athanasius. He fulfilled his sentence, and when he returned to Alexandria took not the slightest revenge upon his opponents.

Gregory the false bishop.—Our hero, however, was gaining in popularity. Because of his statesmanlike mind, his moderation in conduct, not only Christians but Jews and pagans also held him in high esteem. The enemies of Athanasius continued to inflame the new emperor against him so that he was banished for a second time to Rome and a certain Gregory was appointed to Alexandria. What a brute this man was! His first act was to have thirty-four Christians scourged, then many Christians were jailed on Easter day—and he a Christian bishop! Athanasius' heart bled as he heard of all this in

[1] *Athanasius: The Hero*, p. 74.

his exile. His dear people persecuted by a false bishop, and he could do nothing. Again a political change at the capital caused the Council of Sardica to vindicate him, and he returned to Alexandria.

The welcome to Alexandria.—And when the people heard he was coming they hurled the brutish Gregory from his throne, and left the gates of the city to meet Athanasius. Miles and miles away from the city they greeted him. With loud hurrahs and tears they bade him welcome. Like some victorious general he made his triumphant entry into his beloved city. Why was it that a whole city went out to greet one man after this fashion? A Christian had not flinched.

General Syrianus invades the church.—Roman politics were in a dreadful mess, the empire was beginning to break down. A bigot, Constantius, was on the throne and had undertaken the self-imposed task of dictating the faith of the world. Athanasius had achieved a place of great power, and the emperor feared to go against so powerful a bishop in the open, and adopted a sneak-thief program.

On February 8, 356 A. D., General Syrianus with five thousand men surrounded the church of Saint Theonas, in which Athanasius was conducting worship. When news came of the possible danger, this valiant son of the church mounted his throne and continued the service by reading Psalm 130. The bishop read: "Out of the depths have I cried unto thee, O Lord," and the people responded, "Lord, hear my voice: let thine ears be attentive to the voice of my prayer."

Even while the magnificent piece was being read the hammering was heard upon the doors, which were finally broken down. There was mad confusion—the roar of the centurions, the flying of arrows, the clanging of armor and the flash of brandished swords in the dim glow of the temple lights. The shoutings of the people were mingled with the groanings of agony from those being

trampled to death. The bishop's face was white—not from fear, but for the broken heart he carried, and when he could do no more for those he loved, he fled for his very life and went into hiding.

For six years they hunted his life in the desert of Egypt. A price was set on his head. Athanasius fled from one humble monastery to another. Though harassed on every side, he wrote books and letters which were like battle flags to those of his followers. And all of this took place because a man defended a creed which insisted that Christ was divine and that God was near to every child and man.

Emperor Julian and other banishments.—But soon a pagan disgusted with the wrangling of Christians was on the throne, and pardoned all who were banished by the previous emperor. Pagan Julian permitted Athanasius to return home. His troubles were not over, for he was exiled three times more. When the summons came the next time he said, "Be of good cheer; it is but a cloud and will soon pass." On his return from his last exile, a man of seventy, broken with the hardships of five exiles, he was escorted to the church of Dionysius in Alexandria by a Roman official, the notary Basidas. He lived seven years longer.

The character of Athanasius.—Now, it is well to note that throughout all these troubles Athanasius did not become hardened. When his opponent Arius went into exile his writings were burned, and when he died Athanasius spoke very gently of him. He did not wax revengeful. Indeed, he wrote a book entitled *De Synodis*, in which he offered friendship to his enemies and asked that there be no division within the church over the meaning of mere words.

Tremendous prestige came to this man who had so suffered. Athanasius, however, could stand upon a high summit without becoming dizzy. He did not lose his humility. After his last return from exile, he excom-

municated the governor of Numidia from the church because of immoral conduct. Though friends urged him to "play safe," since this governor had power, he heeded them not, did his duty, published the facts, awaited the consequences. He lived to see a great church named after him. In his Festal Letter of 370 A. D. he wrote: "For we have here no abiding city, but we seek that which is to come." In the beautiful month of May came the end, and he who had marched breast forward, who had braved storm, who had been true to the truth, fell asleep. The city of Alexandria was in mourning, it was bereft of a friend. Those who scorned him lived to honor him.

How Athanasius helps form our ideals.—The church lives because of men like Athanasius. The spirit of Christ expressed itself in him. He taught that Jesus was divine and God near. We may take these truths for granted, however, because Athanasius and his friends fought for them. Civilization, the ideals of brotherhood, cooperative efforts for a better world are made possible because Athanasius paid his price and won. It is the knowledge that God is just outside the door of each man's heart, ready to enter, that thrills him, and urges him to his noblest. Athanasius helped make that knowledge real and vivid. In this belief he lived, and for it he died.

Study Topics

1. Was the persecution of the early Christians a help or a hindrance to the spread of Christianity? Justify your answer.
2. By means of illustrations from other periods of the world's history show how persecution has served to strengthen rather than wipe out worthy causes.
3. What were the issues at stake at the Council of Nicæa and how were they met?
4. Read the creed adopted at the Council of Nicæa. In your judgment, does it embody or fail to embody the essential truths and principles of living as taught and lived by Jesus? Justify your answer.
5. Show how controversies over doctrine and beliefs may be

an advantage or a disadvantage to the progress of Christianity.

6. Who was Athanasius? Outline the principal opposing forces with which he had to contend and show how he met them.

7. In what ways may Athanasius be called a "Builder of the Church"?

Suggested Readings

Hough, Lynn Harold—*Athanasius: The Hero.*

Walker, Williston—*Great Men of the Christian Church,* Chapter III. University of Chicago Press.

CHAPTER III

AUGUSTINE: THE MAN WHO FOUGHT SUPERSTITION AND DESPAIR

SINCE the days of Athanasius changes were taking place in the church and the world. Beginning with Constantine persecution of Christians ceased, but other evils came. The church became lax in her standards, membership was easy, corruption stalked in the Holy of holies, the pagans charged that enormous vice was protected by the church. Secularity, greed, and pride grew as a result of imperial patronage, and the differences of opinion, with resulting strife, weakened the entire movement.

The need of the hour was for a man who could so impress the truth that harmony would come, and who would bring a gigantic vision of the city of God which depended not upon imperial power. A spirit of confidence in truth and eventual success of the church was needed, and this came in the person of a prophet, Augustine.

Boyhood.—On November 13, 354 A. D., in the little town of Thagaste on the northern coast of Africa was born Aurelius Augustinus into the home of a merchant named Patricius, an unlovely, poor freedman with poor tastes. But Monica, the mother of Augustine, was in this home, and that made all the difference in the world. Little is known of this boy's life save that he paid inadequate attention to his studies and was thrashed severely by his teachers. Neighbors thought him rather wild and predicted a future of worthlessness. When one remembers what a shameless brute Patricius, his father, was, and how shamelessly he disregarded his marriage vow, it is easier to understand why Augustine went wild, and had scant use for Christianity.

Augustine's low ideals.—Much against his mother's will he took up fellowship with the enemies of Christianity—the followers of Mani. He lived with a concubine of low birth, and became the father of a son named Adeodatus—which means "Given by God." Augustine grew up in a life of shameless immorality, lacking in poise and self-control. He indulged in all manner of riotous living, so that he quite broke his mother's heart and became heartily ashamed of himself. Early he left his home town and went to Carthage to school, and after finishing his course returned to Thagaste as a schoolteacher. While teaching here a very intimate friend died, and Augustine showed how deep a misery lay buried in his heart.

He turned toward Rome at the age of twenty-nine. His mother, knowing the debauchery of the imperial city, urged that he would not leave home. So low had Augustine sunk, however, that he deceived his mother and sneaked off in a boat, sailing in the dead of night for Rome. In this city affairs were in a sorry plight. Lewd plays, the races, bloody scenes at the public games, filth in worship, vice in the temples, prostitution on every hand—this rather than sober living and honest toil was the picture of Roman life. There was plenty of religion such as it was. Manichæism flourished mightily. Mithraism, under the patronage of the Emperor Julian, was a great sect, while paganism was far from dead. Its many gods touched life at all points. After three hundred years of Christianity, Christian emperors and martyrs' blood, this was the squalor of Rome! Plenty of religion was there, but the bottom had dropped out of the moral life.

Mani, the religious teacher.—In the face of such events Augustine had turned to Manichæism for help. The founder of this cult was a blameless character who claimed to be the "Paraclete," and who after forty years of travel through India, China, and Turkestan, was cru-

cified by the Persians in 376 A. D. This teacher mimicked Jesus and gathered about himself twelve disciples. In spirit there was a vast gulf between his teaching and that of the Man of Galilee. Christianity taught that God saved a man without any delay. Mani taught that salvation could not come except by a strict ceremonial and a life of the strictest asceticism. This cult never attacked wickedness in the world and lived as though no evil were to be found. The morals of the nobility it left alone and hence became exceedingly popular. Mingled with their moral teachings was much nonsense and superstition, as may be illustrated by the fantastic belief that the waxing and the waning of the moon was caused by the receiving of souls at death.

To this cult Augustine turned in vain for help. He was enslaved to his passions and sought release from moral bondage. Mani offered such serfs little aid. Hence Augustine later turned from this cult and became its staunchest enemy. He accused the Manichæans as vaunting a courage and a morality they did not possess. He challenged Bishop Fortunatus, of the Manichæans, to a public debate, which actually took place just outside of Hippo. A large crowd of people was present to hear the discourse. But so keen was the mind of Augustine that Fortunatus was confused, the crowd jeered, and he retired, never more to have power in Hippo.

The great fight.—But we must go back to the time when Augustine was studying in Rome. Here his reputation became so widely known that he was appointed royal professor in the University of Milan. Hearing of the appointment, many Manichæan and Christian students from Thagaste, Carthage, and Rome followed their teacher to Milan. A great tribute to the inspiration of Augustine is this going to Milan on the part of the former pupils.

Soon Monica came, and, in a fashion quite inconsistent with Christian ethics, Augustine and she planned to dismiss his concubine and chose a Roman maiden for

his future wife. Since this slip of a girl was still under the marrying age, he was obliged to wait two years until his wedding—which time he spent in worse profligacy than ever. Augustine found himself living upon a high plane of life intellectually and down in a low, sordid marsh morally; but, above all, he was forever unhappy. He knew his faults—he knew the truth. He could not follow the light, and the more he struggled the lower he sank. A great fight was on: Augustine determined to be a man, to know the truth, to accomplish his destiny and achieve a character. He wanted to be what he had not the power to become.

The influence of a great teacher.—At this juncture Augustine met the majestic bishop of Milan—Ambrose. This man ranked high in Rome but had left the army to fight for Christianity. He was a mighty warrior and unhesitatingly took up arms with the emperor in behalf of the faith. As a church leader he was progressive. He introduced music into the church, and wrote hymns which are sung to-day. As a superb preacher he mounted to such heights that his people met God in each of his sermons. His fame was sure throughout Italy. Ambrose aroused Augustine to assert his divine right to righteousness.

The climax came one day as Augustine was seated in the open hall of his house. So wretched was he that he hurriedly left the room so that his friends would not see his tears. Going into the garden, he flung himself under a fig tree and wept bitterly. An inner voice bade him enter the house and take up and read his Bible. Re-entering the hall, he opened the Bible and his eyes lighted upon the passage which read: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts hereof." He could read no further. Instantly the gloom vanished and the light of a great security came

into his life. What neither Mani, Plato, nor Roman philosophy could do, Christianity had accomplished; the Spirit of Jesus Christ gave Augustine an inward peace and an outward strength to fight for the mastery of his own destiny. This was the beginning of a process whereby he became a loyal follower of Jesus.

For years Monica, the mother of Augustine, had been praying he might become a Christian. What joy must have been hers when her son rushed into her presence announcing his conversion to Christianity! Her joy was too deep for words and the tears which fell alone showed the profoundness of her happiness.

Augustine resigned his professorship, retired to a beautiful villa up among the mountains of northern Italy, studied to prepare himself to be a fit member of the Christian Church, and on Easter of 387 A. D. he was baptized in the Cathedral of Milan.

The return to Africa.—Immediately he planned to return to Africa and defend Christianity. Leisurely his party, including his mother, journeyed toward Ostia. Upon arriving at Ostia, Monica fell seriously ill. She had hoped to be able to return to Africa, to be laid to rest beside her husband, but as she grew weaker she saw the hopelessness of this plan and said, "Nothing is far from God, nor need I fear lest he should be ignorant at the end of the world of the place where he is to raise me up." A few days later she was gone, and Augustine, suffering deep grief, laid her away with the realization that he had been blessed with one of the most wonderful mothers the world had ever known. What gladness must have been his to feel that his mother had known him to be a Christian ere she died!

Augustine's troubles were not yet over, for his son Adeodatus, who ever had been precocious and brilliant-minded, died. Augustine profoundly loved his son, who was very attractive. This great loss proved a turning point in the career of Augustine and he quickly threw

himself into the work of establishing a monastery in Thagaste. He sold all his private property and endowed this institution. Into this group came slaves, tillers of the soil and lowly artisans, while the manner of life they lived became known as the Rule of Saint Augustine. No fanaticism of any kind was permitted, and all members of the monastery were urged to devote their time earnestly to study, to prayer, and to purity of life.

The bishop of Hippo.—This man so profoundly moved by the Spirit of Christ in Milan could not remain in obscurity. His success came to the attention of the venerable Bishop Valerius, who resided at Hippo. When Augustine accepted an invitation of the bishop to attend his church and preach, there was great confusion after the service and the popular cry went up for Augustine to become a presbyter and assist the aged bishop. Augustine accepted this call. Soon the aged bishop died and with popular acclaim Augustine was elected Bishop of Hippo, at the age of thirty-nine. The church of Hippo was made up largely of craftsmen, fishermen, gardeners, and the like. None of the aristocracy gave it very much allegiance.

What kind of man was this newly elected bishop? He was very thin and slight of build; in fact, he once had tuberculosis and never fully recovered. He wore the plainest of raiment and lived mostly on herbs and vegetables. He allowed himself little wine and no meat, thinking to save this for the sick. He cared so much about people as to be careless about church property. He was always courteous, generous toward his enemies, and stanch to defend his friends. Upon the surface of his dining table was carved the sentence, "This is not the place for carping critics," and all unkind remarks were swept from his table board in hot wrath.

The preaching of Augustine was not always high in quality. His parishioners complained. But when a crisis had to be met, this man indeed became as a prophet of

the Lord and indicted the ungodly. There was in Cæsarea Mauritania an old blood feud called the "Caterva." Once each year the people of this town came together and much fighting, and even killing, took place among the people. Many Christians preached against this condition, but in vain. Augustine was sent for, and he preached to the people. His eyes flashed; his voice, laden with the truth of God, pierced the very hearts of the people. As the sermon swept along, these men and women were moved first to applause, and then the entire throng was melted to tears. Commenting upon the event after a lapse of eight years, Augustine noted that the feud had never been renewed.

The fame of this preacher spread and rich men engaged in big business hastened to present gifts for his church. Orphans and widows were intrusted to his care. Officers of the empire came to him for advice and his prestige extended to Rome. The man who saw God in Milan was gaining a tremendous influence in the empire.

Defending the church.—Augustine's great contribution to history is his defense of the church. A certain sect called the Donatists, who were people of unblemished character, had an argument with the church of a hundred years' standing. The Donatists encouraged the spirit of worshiping martyrs, of praying at the tombs, of having revels in imitation of the Romans, on great saints' days, and believed in visions and miracles. Fanatical Donatists called "Circumcellians," allied to modern tramps and hobos, went about after dark and aroused slaves against masters. Augustine preached against this sect in a sermon inelegantly entitled "Dogs and Swine." Christians are under a debt of gratitude to Augustine for his courage in attacking superstition. The battle has not yet been wholly won. But we are safe in saying that since the time of Augustine superstition has never been for long befriended by Christians.

The city of God.—Past inner moral decay was bring-

ing its results. The Goths, Huns, and Vandals were looking toward the granaries in Numidia, or to treasure of the imperial city itself. For years Emperor Honorius paid a yearly ransom to Alaric and his tribe, but the inevitable finally came, and this powerful barbarian invaded Rome and for six days sacked and ravaged to his heart's content. The Christian buildings were spared.

With the fall of Rome many insisted that the gods had been so long outraged that their protection was withdrawn. Under the pretense of bringing peace the Christians had caused these people to forsake the gods and therefore were the parties responsible for bringing this peril. Bitter animosity against the Christians was extant over the empire. Indeed, Christians themselves were confused and in doubt as this great horde of barbarians fell upon Rome, as a bolt of lightning from heaven.

A defense of Christianity was needed, and Augustine gave it in his masterpiece, *The City of God*. For thirteen years he toiled at this monumental work. He insisted that an earthly city should not be expected to last forever, but only the everlasting City of God whose citizens were the elect. This City of God was greater than empires, and whether empires stood or fell, the eternal city abode forever.

So firmly did these ideas lay hold upon the minds of the people that the papacy was made possible, an insuperable barrier was placed before Mohammedanism in a later generation, and men learned once and for all that the Church of God—the concrete expression of the Spirit of Christ—was ever greater than empire itself. From Augustine to the present the disasters and defeats to kings and empires have never shaken the faith of Christians—they know the City of God is upon such foundations as to endure for all time.

Siege of Hippo.—This breakdown of the empire soon made itself felt in Africa, and the Vandal chief Genseric invaded Africa and in a brief space laid siege to the city

of Hippo. Although the enemy were without, this aged bishop of seventy-six years preached daily to the populace. For months the siege dragged along and Augustine fell ill with his last sickness. The world was falling in ruins and he could hear the crash of its tumbling masonry. But he did not live to see the end of it all, for August 28, 430 A. D., he died as he had lived—in full possession of his mind.

Later on Hippo was captured. A new day was ushered in. But the Christians had no fear, since Augustine had made them to see that there was a mighty truth behind the figure of speech which declared of "The New Jerusalem coming down from God out of heaven."

Study Topics

1. Contrast the status of the Christian Church in the first Christian century with the church of the fourth century. Account for the numerical increase and for the decline of spiritual power and fervor.
2. Outline the principal stages in Augustine's fight for character, indicating the factors in his life and surroundings that made it difficult for him to live a moral life.
3. What forces played upon the life of Augustine that finally helped him to become a Christian?
4. Show the influence of Augustine's early home training upon his later life.
5. What contributions did Augustine make to the building of the church?
6. Outline Augustine's ideal for the "City of God." Contrast it with our modern ideal of the kingdom of God.

Suggested Readings

Osmum, G. W.—*Augustine: The Thinker.*
Augustine—*Confessions.*

THE EXPANSION OF CHRISTIANITY

CHAPTER IV

HILDEBRAND THE IMPERIALIST

The airship of time travels quickly, and we have little opportunity to see what is taking place upon this old world of ours, so fast do events move. After the death of Augustine the Christian movement continued to grow, especially the church at Rome, which, located in the heart of the empire, was rated among the heaviest churches giving to benevolences, and in number of members was the largest—all of which gave it great prominence. As early as 380 Emperor Theodosius in an edict ordered all to accept the faith given by Peter to the church at Rome. Valentinian recognized the Bishop of Rome as a Pope with power over all other bishops, and when the imperial control in the person of the emperor moved to Constantinople the Bishop of Rome had even greater chance to exercise his strength.

Then, too, the church of Rome had benefited by the Germanic invasion, such as that of Alaric. There was opened up an unprecedented missionary opportunity which this church was not slow to improve, and in 576 it sent Bishop Augustine as a missionary to England, while in 719 Boniface went with the evangel to the Germans. The might of this church so grew that finally Pope Nicholas I was able to reverse the procedure of the ages and announce to the emperor at Constantinople that no appeal could be made from the authority of the Church of Rome, bluntly asserted the new dicta that the privileges of Rome were eternal, derived from no council but granted directly from God himself. And with a pomp in strange contrast to that pristine simplicity of the brave Athanasius or bold Augustine, this Pope was crowned

with the tiara, lived in the gorgeous Lateran Palace, wore a diadem and a purple cloak, carried a scepter, and was attended by a retinue of horsemen, while the other clergy rode on white horses and received honors generally granted the ancient patricians. The papacy became a distinct institution and advanced such astounding claims as would have made the early martyrs turn over in their graves. This development, however, did not reach its high-water mark until about five hundred years after the death of Augustine.

Early days of Hildebrand.—In 1018 at a little town called Saona lying in a secluded spot of Italy was born a lad named Hildebrand, which name means "burning flame." His father was poor and a carpenter. His home life must have been very humble. When he had outgrown the limits of the village school his parents sent him to the monastery of Saint Mary in Rome, where the Abbot Odilo of Cluny presided, and the influence of the teaching of Cluny held sway.

The state of Christianity in Hildebrand's time.—Superstition was on every hand. Magic incantations took place within the church and many priests passed for magicians. An emaciated body counted for more than a stalwart soul. Crime abounded, with hosts of robberies in and about Rome.

Into such a church as this did Hildebrand enter, and so earnest were his efforts that soon he rose to a place of command. The Popes at this time made a sorry spectacle. Political bitterness, moral looseness characterized the papacy. In the midst of such spiritual chaos a man of moral fiber would be sure to make himself felt. Five Popes were elected during the early life of Hildebrand, and of this number four were chosen by him. At last Pope Alexander II died, and while Hildebrand was attending the funeral in Saint John's Church of the Lateran, on April 22, 1070, so great was his popularity that the crowd burst out: "Hildebrand! Hildebrand

for Pope! Saint Peter has chosen Hildebrand!" Hugh the White, a bosom friend of Hildebrand's, addressed the assembly, and the outcome was the selection of Hildebrand. The mob bore him to the Church of Saint Pietro, in Vinculo, put upon him a papal robe of scarlet, the miter of two golden circlets upon his head—the crown royal bestowed by God and the crown imperial given at the hand of Peter—and "unwilling and sad" led him to the apostolic throne. What kind of a man was this Pope? Small and scant of stature, described by one who was present as "insignificant in appearance," but withal of tremendous talent and gigantic will power.

Cluny and the reforms regarding simony and immorality.—Hildebrand in his boyhood attended a school supervised by the Order of Cluny. These monks were among the purest spirits of their day, for in their midst began the work intended to rid the church of its moral filth. As early as 910 A. D. Cluny had insisted that the church must be reformed and that emperors should never more control the Christian movement. It insisted that only men of character should be elected to the papacy. This order struggled for two distinct attainments: it insisted that the church should be forever rid of that colossal spoils system known as "simony" whereby priests bought with money their offices in the church. The life of the priesthood was to be cleansed and marriage forbidden. The reform movement had just begun as Hildebrand came on to the scenes, and the new Pope had been trained to believe heartily in the reform. This he did, and soon became one of the leaders.

Hildebrand would not straddle a moral issue. Simony was wrong, therefore it must be plucked out of the church root and branch. Simony was a form of ecclesiastical graft whereby a man bought an office in the church and regardless of his mental or spiritual qualification to fill it. He who had most money had the highest office. A child of five years of age was made Arch-

bishop of Rheims, the see of Narbonne was bought for another youngster at the age of ten; the practice was transforming bishops into feudal barons, and they lived in castles and ruled pretty much as they liked, while men who should have been ministering to the church in some religious capacity were serving governors, princes, and acting as ministers of state. It was possible for adventurers, court buffoons, half-witted offspring of the royalty to become lofty prelates, and the church openly fixed the price for its offices. Every layman could say, "Every cleric has his price."

Into this religious squalor Hildebrand threw himself with a will. The Synod of Rome was called in 1074, and declared every prelate who had purchased any church office should immediately give it up and that sacraments administered by any priest who had bought his office were illegal.

Immorality was as vigorously attacked. Priests were told to leave their wives or concubines or else leave the church. This militant Pope would have the church cleansed from this diabolical wickedness, and plunged ahead into the fray.

Opposition to reforms.—When the Archbishops of Rouen and Mainz read the papal decrees the populace openly rebelled. Lombard prelates living freely with their women were in no haste to take up the monastic life, and the people of Milan openly defied the Pope. Even Lanfranc in England did not consider at first these radical principles of reform. Hildebrand was not stopped by any failures. He summoned those who were true to his side and in the darkest hour challenged Christians with the exhortation, "Fear not; despair not; extinguish simony and enforce celibacy, and God will uphold you."

Cencius the brigand seizes Hildebrand.—Bishop Guibert, who desired no such reforms, stooped to hiring a brigand named Cencius, who was to do away with the valiant Pope. It seemed like a repetition of the breaking

into the church so many years before to secure Athanasius. On Christmas Eve Hildebrand was singing mass in the Chapel of the Manger in the Santa Maria Maggiore. In the midst of the rite there sounded the clash of arms and the hoarse cries of the marching band of ruffians. Cencius seized the Pope at the altar and dragged him brutally without. The church was stripped of its vestments and jewels. Clad only in his altar clothes Hildebrand was bound to a horse and carried off to the castle of Cencius.

Alarm bells were rung, companies patrolled the streets with lighted torches, the gates were barred by the soldiers, excited and angered people thronged the public places until daylight, and when it was learned where the pontiff was, so great was the fury of the mob as it threw itself against the stronghold of the freebooter that the captor was thrown into abject terror. The tables were turned. Cencius, fearing his own life, begged piteously for forgiveness. The Pope granted it, was liberated and led triumphantly back to Santa Maria, where he finished his mass.

The divine right of Popes.—A stiffer fight was yet to be witnessed, for Hildebrand declared that each prince and king was subject to the power of the church, which had been committed to it from the days of Saint Peter. He declared that the church had the right to confirm every king in his domain and that without confirmation of the Pope no king legitimately could hold power. There can be no doubt but that Hildebrand was sincere in this. It was high time the church ceased to lick the boots of every princeling in order to gain his good will. The tables were to be turned. The very sincerity of the Pope's intention meant trouble.

Henry IV of Germany was the first to resent this claim of the papacy. At first he and the Pope were the best of friends. A cause of friction was the vacancy in the Archbishopric of Milan. Who should fill this empty

position, Henry IV or Hildebrand? Both claimed the authority. So the break came and the Pope excommunicated Henry IV and issued a proclamation stating that his subjects were no longer bound by their oaths of allegiance. The papacy could and did release them from all promises. In 1077 the Council of Tribus met and declared that the king was deposed. There was a rule among the German nobility which declared that no king can rule more than one year after excommunication from the church, so Henry was advised to hurry up, get back into the church and be in good standing.

Henry was angered beyond measure and called the Pope a "false monk," who acquired his position by fraud, and this note concluded: "Leave the apostolic throne which thou hast usurped. Let another take the chair of Saint Peter, who will not preach violence, but the sound doctrine of the holy gospel. I, Henry, by the grace of God, king, with all the bishops of my realm, say unto thee, 'Step down; step down; thou eternally damned.'" Furthermore Henry sent a bold herald, a priest of Parma named Roland, who entered the council meeting in the Lateran and denied the claims of the Pope in severe words, called him bad names, and concluded his address by calling Hildebrand a "ravening wolf." Fury raged in the synod greater than that against Cencius, and swords were drawn against the herald so that the Pope was obliged to shield the messenger with his own body. Hildebrand intended that no Pope ever again should be made and unmade at the whims of emperors. He stood his ground.

Canossa.—Things fared badly with Henry. The Pope kept up a thorough propaganda against him in the form of a multitude of letters, and finally he was obliged to seek peace with the Pope. In the middle of a bitter winter he began his journey to Italy. The passes over the Alps were frozen. Only at a great risk could the journey be made. But Henry was desperate. He took

his life in his hands, crossed the Alps, heard that the Pope was resting in the stronghold of Canossa, and hitherward wended his way. Dressed as a penitent, garbed in black, barefooted, he stood in the slush and snow for three long days in succession, outside the castle gate, asking the Pope to come out and forgive. Hildebrand would not budge. Some said the king would die of exposure; others intimated that he might go away in even greater wrath and do the papacy more harm. The Pope was obdurate, and not until eventide of the third cold day did he admit the emperor to be prostrated before him on bended knee asking forgiveness—all of which Hildebrand speedily granted. But the tables were turned. No longer did suppliant churchmen and loyal Christians go about prostrating themselves before unfriendly kings and princes in fear of their very lives. The church had won, and now the emperors did the bowing and the bending. January 28, 1077, marks the high-water mark for the claims of the papacy. The emperor gave physical obeisance for the first and last time, and although the church continued her claims, they were forever being disputed.

Hildebrand in exile.—For over sixty years the Pope had fought nobles and emperors in an unpopular cause, and now might he well have reason to be wearied. Undefeated, he kept up his work of disciplining the royalty. Bishop Lanfranc gave way to the haughty Norman, William the Conqueror, in England; but not Hildebrand. Hear him as he says to William: "Now God has taken thee, like a wretched serf of sin, to make of thee freely a most powerful king. Think and strive therefore, to glorify the almighty Jesus, to whom thou owest all thou art." Where the fire was hottest there was he. To a rebellious noble he wrote, "If you attempt to contravene our order, know, and hold certain, that we will draw against you the sword of the blessed Peter, and punish you and your adherents, if you do not at once show your-

self penitent." To Thibault, Count of Champagne, he exhorted, "Friend, thou who, by God's permission, hast command over many men, is it not just that, in return, thou shouldst consecrate to the service of the Lord at least one man—that is to say—thyself?"

Physical weakness increased and Hildebrand fell seriously ill. But he rallied and said to a friend: "I have recovered from my serious illness beyond all hope, and I am sorry for it, for my soul was sighing for that celestial country where He who sees my sadness and my labor prepares rest and refreshment for my weariness. I am given back to my usual toils—without being able to save the church from shipwreck." Though he began to feel his cause was lost, yet he flinched not. "If I had been willing to let the princes and the great ones of this world have their way," he once remarked, "all would have been so easy." For this old man, broken in a great battle, the end was near. He noted the steady decline in his health and prepared to meet death. As the time drew nigh he gathered his clergy about him and in striking manner gave testimony as to the unshaken conviction he had in the justice of his cause. On May 25, 1085, he received his last sacrament, uttered his memorable passage, "I have loved righteousness and hated iniquity; therefore I die in exile," after which he breathed his last.

In every detail, Hildebrand's convictions may not be ours, but the tremendous inspiration of his life is this: he insisted that the Church of God was an institution of dignity and worth, which should not be served at the convenience of men as though some minor by-product of life. He compelled men to admit its legitimate prestige and forbade men for all time to conceive of it as some bèggar standing at the world's door. The ages have demonstrated that Hildebrand, the little man with a heart so full of courage, was eternally right.

Study Topics

1. Enumerate the factors that contributed to the numerical strength of the church up to the eighth century. In what ways were these factors an aid or a hindrance to the spiritual development of the church?
2. Describe the status of the clergy during the eleventh century and show the effect of its lack of spiritual power upon the spiritual vitality and missionary zeal of the church at that time.
3. Against what evils and with what success did Hildebrand launch his reforms?
4. What is the meaning of the term, "the divine right of the papacy"? Describe the struggle between Henry IV and Hildebrand, in which the papacy proved the supremacy of its power.
5. Show the validity or the lack of validity of the claim of the papacy of the Middle Ages to imperial power.
6. Summarize Hildebrand's great contribution to the building of the church.

Suggested Readings

Smith, E. A.—*Hildebrand, the Builder.*

Walker, Williston—*Great Men of the Christian Church,* Chap. VII. University of Chicago Press.

Krüger, Gustav—*The Papacy,* Chaps. VI and VII. G. P. Putnam's Sons, 1909.

CHAPTER V

BERNARD, THE GREAT MONK OF CLAIRVAUX

To be sure, the spirit of Christ failed of its highest fulfillment in the papacy, and likewise "monasticism" proved an inadequate vehicle for bringing the spirit of Jesus to a place of supremacy over the lives of men. But failing to note monasticism is to ignore one of the stanchest forces in the life of the early church.

At a very early age the church grew rich and became effete with an opulent luxury. The monk was a protest against this state of life. Poverty, chastity, and obedience —to these ethical ideals the monk dedicated his life. Early monks lived as hermits in the desert places of Egypt; but later when Benedict organized his order, they lived together in simple dwellings called monasteries, with Benedict's headquarters at Monte Casino, Italy. With this movement also arose the ideal that the truer and nobler form of Christianity required a man to isolate himself from human society, join a monastery, deny himself food and drink, wear scanty clothing, keep perfect silence all day and sing most of the hours of the night.

Those who wished to atone for great sins, gain an especially full assurance of salvation, entered these monasteries, had their heads shaved, put on the drab garb, and gave themselves to meditation, fasting, and vigils. Although from our modern point of view believing that the Christian is not one with an emaciated body who runs away from the world, but, rather, one of robust physique who mingles in the fray of life and smites wrong and cowardice hip and thigh wherever he finds it, we may

have a little sympathy for the ideal of an earlier day. Yet when one recalls that these monasteries grew strong and then rich, and through the periods of fighting and invasion kept the fires of learning burning and the storehouses of knowledge from harm, then he can see the obligation which is owed the monk. Becoming a monk was an honest attempt to make the spirit of Jesus supreme in the world. In monasticism's attempt to express the spirit of Christ there was much which was lofty, noble, and of good report; yet with this fine gold was mixed much dross.

Bernard's family.—In a very insignificant village named Dijon lived a knight known more for his "tenderheartedness than for his wantonness to shed blood." Tesselin was his name, and his wife Alith was of upright character and godly life. To these refined and sensitive parents was born in 1091 A. D. an ordinary-looking boy whom they named Bernard. We know almost nothing of his youth. Very probably he heard the indomitable Peter the Hermit as he rode from town to town upon his donkey, denouncing with accents like thunder the bloody Turk, and challenging the lords, knights, and squires of Christendom to embark upon the crusade to rescue the birthplace of Christ from the Saracen.

Quite early in life he decided his vocation. There were only about two callings in those days, that is, the calling of arms and that of the church. Bernard early chose to become a monk. The little monastery at Citeaux in France was in sad condition; its membership was without zeal and about ready to give up when Bernard with thirty comrades whom he had gathered, came to this institution, and it entered upon a new lease of life. It was decided that branch monasteries of this Cistercian Order should be organized, and Bernard was chosen to head a number of monks who traveled about ninety miles from Citeaux to the "Valley of Wormwood." In this

forsaken place, during the autumnal season of the year they built crude shelters and nearly died in winter, as there was practically nothing save beech nuts for them to exist upon. This valley of "wormwood" was transfigured by these valiant monks into a dell of beauty known the world over as Clairvaux, while Bernard as abbot of Clairvaux was destined shortly to become one of the famous Christians of all time.

The papal schism.—When Innocent II was elected Pope another faction elected Anacletus II as Pope also. Thereupon Innocent II went to France to enlist the support of the French in his struggle for the throne of Peter. In connection with this struggle Bernard first left the quiet of the monastery and entered into the problems of the larger world. Realizing that a schism headed by two contesting Popes would break the unity of the church and allow its many enemies to triumph, the abbot of Clairvaux was aroused with a holy horror. He had so molded public opinion that the schism was healed. The papacy was no longer divided, and it would be difficult to state the prestige and moral influence which had come to Bernard of Clairvaux. It was said that the true Pope of the church resided in the monastery at Clairvaux.

Knights Templars.—Two tremendous human impulses dominated the life of the Middle Ages—the impulse to fast and to pray and the impulse to fight. In 1113 an attempt was made to join together these two instincts in the Knights Hospitallers, who purposed "To live in chastity, obedience, poverty, and for the remission of their sins to keep the roads and passes free from robbers and assailants, and to watch over the safety of pilgrims as much as they could." The crusades stimulated this spirit, and soon we find the Knights Templars organized for the same purpose. Lofty were the ideals of these orders. Templars dressed plainly with short hair, refused to gamble or play dice, to waste time in hunting

or hawking; they would not indulge in the too universal practice of jesting or the telling too ribald or obscene stories. There were those in the church who wished these orders suppressed; but Bernard saw the need of them in lands filled with noblemen who could rarely be distinguished from freebooters, and so he attacked those who opposed these fighting orders, with the result that they were permitted to remain in the church for many generations.

Peter Abelard.[1]—Bernard, after these two battles in behalf of the church, fain would have retired to Clairvaux and there spend the remainder of his life in meditation, when there arose an older man, Peter Abelard, whose teachings were throwing consternation into the hearts of all who loved the church. Undoubtedly, Peter Abelard possessed one of the greatest and keenest minds the church has ever seen. Indeed, his independent thinking was a very healthful sign for the mental life of the church. It was approaching real problems and trying to solve them. But the greater Abelard's intellectual fame became the less gracious of character he grew. He waxed haughty and proud. He believed that so long as his intellect was rugged he never could fail. Bernard, however, took another view of life, for he believed that the human intellect needed watching and had great possibilities of becoming a great curse to man's welfare. This Abelard would never admit. Roughly speaking, Abelard may be described as owning a keen mind and a somewhat soiled nature, while Bernard was master of a pure nature and a somewhat fettered mind. It was the old struggle ever present among Christians who so often have failed to realize that the Christian ideal includes both the keen mind of Abelard and the lucid, pure nature of Bernard. Finally Abelard wrote his *Introduction to*

[1]See Joseph McCabe, *Peter Abelard* (G. P. Putnam's Sons), for an excellent account of the church from a point of view opposite that of Bernard's.

Theology—a brilliant piece of work—which, because of the tremendous influence of Bernard, was condemned.

The prophet.—What was the secret of this enormous power which the church voluntarily committed to the trust of one single person? An explanation can be made only by saying that Bernard was wonderfully blessed with humility and utterly void of any fear. When King Louis VI took some property belonging to Stephen, Bishop of Paris, Bernard called him a thief.

Late in life his own sister, Humbeline, came to visit him at Clairvaux. Bernard would not so much as go out to admit her. Finally he went and told her plainly that her airs as a feudal lady were displeasing to God. So impressed was this flighty woman that she burst into tears and returned home to a far different life.

Eugenius, who was later elected Pope, was a dearly loved disciple of Bernard's, but his regard for his former pupil made no difference to this brave abbot. Early in this Pope's reign he wrote a long letter to the pontiff urging a reform in the papacy. All day long the Pope was engaged hearing lawsuits, quarrels, and disputes; all the monsters of human life flocked to Rome seeking some ulterior end. While the Pope was attending to these matters he was guilty of neglecting widows and orphans.

The commanding voice.—He was a preacher of dynamic power. His truth flashed as lightning. One has only to read his "Sermon on the Passion" to discover why it was that neighbors, lords, and serfs, as well as monks, came to listen whenever he preached at the chapel of Clairvaux. One day Henry, the son of King Louis VI, visited the monastery but remained to hear the sermon, and so mighty were the torrents of truth let loose in his soul that he was swept from the moorings of selfishness and became then and there a monk. Andrew of Paris, his comrade, cursed Bernard for this occurrence and left. He asserted that Henry was drunk and then crazy. But so great was the power of this militant

preacher that ere long the cursing Andrew returned and himself became a monk.

After his own brother Gerard had died, Bernard preached his funeral sermon with such warmth and brotherly love that all who heard it were melted to tears. The ancient Cathedral of Milan, where the golden tongued Ambrose so many years before preached, was offered to him. The Pope asked him to become a cardinal; but Bernard of Clairvaux he was, and such he wanted to stay all his life.

The second crusade.—It caused little surprise, therefore, when the Pope called upon this famous monk to preach the second crusade. The many journeys made in behalf of the church, the heavy labor of preaching, the calls which for the past twenty years had been coming in on all sides had aged this old warrior of the cross. Though but little over fifty years of age, he longed for the seclusion of his cell. But the church called, and he would not fail her.

With a stout heart he set forth. Louis VII was about to indulge in penance for a crime committed three years previous, when he had burned to the ground the church at Vitry and over one thousand people perished in the orgy. He fell under the spell of Bernard and decided to expiate his murdering of Christians by slaughtering several thousand infidels. When Bernard preached the crusade at Veselai, so great was the throng that not half could hear his voice. But the magnificent gesture of his person, the flash of his eye, the power of his truth so touched all that they nearly crushed him to death in their endeavor to get near enough to touch the hem of his garments, and the king had to carry him in his own arms bodily, above the crowd, to save his life.

Conrad III of Germany would at first have nothing to do with the crusade. Then came Bernard. He preached. The haughty emperor bowed his proud head. As the sermon continued this mighty man of valor cried

out in his inner anguish: "I acknowledge the gifts of divine favor; neither for the future shall I be found ungrateful to God's mercy. I am prepared to serve him." A great shout went up from the crowd. Bernard gave the emperor a cross.

The spirit of lusting for blood found it easier to kill Jews who were near at hand than Saracens who were far away. At the beginning of the first crusade race prejudice held sway. So horrible were the butcheries and mutilations suffered by the Jews that they stabbed their own children to save them from the bloody Christian. Their women jumped into the rivers of every hamlet. Now that the second crusade was about to begin, the same old hatred flamed up. Rodolph, a priest, incited terrible massacres all along the banks of the Rhine. With a wrath terrible to behold Bernard went out to meet these inhuman butchers. His denunciations rolled in upon their consciences like thunder and his truth pierced their hearts like a stroke of lightning. He met Rodolph face to face and rebuked him, and sent him home never more to work in so nefarious a cause.

The last days.—Already all Europe was reading his sermons and the little children of every household were memorizing his hymns. The man who wrote,

> "Jesus, thou Joy of loving hearts,
> Thou Fount of life! thou Light of men!
> From the best bliss that earth imparts
> We turn unfilled to thee again,"

could not be said to revel in the strife about him. He who in the quietness of the midnight hour could say,

> "Jesus, the very thought of thee
> With sweetness fills my breast;
> But sweeter far thy face to see,
> And in thy presence rest,"

had no true comradeship for the blaze of shining armor.

The light was fading. The night was coming on. The second crusade dismally failed and Bernard seemed stunned with this news. At last he was permitted to return to his beloved Clairvaux, now famous the world over. The great monk found his strength failing. When his last moments came those who stood about his couch, which consisted of a cloth laid over some ashes strewn in the shape of a cross, could not withhold their tears. He gave his last confession, and as he passed away I venture his very own poetry was uppermost in his mind:

"Be near me when I'm dying,
O show thy cross to me;
And, for my succor flying,
Come, Lord, and set me free:
These eyes, new faith receiving,
From Jesus shall not move;
For he who dies believing,
Dies safely, through thy love."

And so he passed out, leaving the church cleaner, the world purer, and bequeathing unto us a priceless legacy. He represented monasticism at its best.

Study Topics

1. Compare our modern interpretation of what it means to be a Christian, with the monastic ideal of what it meant to be a true follower of Christ.
2. Discuss monasticism in detail, showing its aims, its principles, and methods of procedure, and especially its contributions to the building of the church.
3. Contrast Peter Abelard with Bernard and show how Bernard's ideals of life proved their validity and strength over Abelard's.
4. Describe Bernard's prophetic activities toward the evils of the church in his day. Discuss the effectiveness of such a method in instituting and carrying on a reform of any kind.
5. Summarize the outstanding qualities of Bernard's life and show how these aided him in making his great contributions to the church.
6. Discuss in detail the movement known as the crusades, as

to its essential purpose, plan of procedure, and relative success or failure. Who were the Knights Templars and how did they function in the church of the Middle Ages?

Suggested Readings

Lord, John—*Beacon Lights of History,* pp. 175-208.
Morrison, J. C.—*Life and Times of St. Bernard.*
McCabe, Joseph—*Peter Abelard.* G. P. Putnam's Sons.

CHAPTER VI

SAINT FRANCIS AND THE MENDICANT ORDERS

VERY early in the history of the church the papacy had troubles all its own. Never was there a time when the whole of Christendom was satisfied with the claims advanced by Hildebrand or his followers. A certain sect known as the Catharites especially disturbed the peace. These folks pictured the world as a great stage upon which the scene of the perpetual conflict between good and evil forever took place. God and the devil were the leaders of the opposing sides. This sect considered the Old Testament as of greater value than the New. They believed God to be served best when there was no complex worship, a simple ritual, and no formalities. They were opposed to a man going through the form of signing a title to his property. The marriage ceremony they considered unnecessary. Finally the Pope became so exasperated that he induced the French king to send an army against these heretics, and they were wiped out in 1229 with much slaughter and cruelty. The church had not learned that wholesome opposition was healthful to its life.

Quite different were the Waldenses. These unique people found their origin in a certain Waldo, a very thrifty and prosperous merchant living in Lyons. In 1173 he organized a group of friends who were intent upon going out into the countryside and preaching to anybody who would listen. When they went they literally followed out the commands of Jesus and wore no shoes, neither did they carry any purses. This sect grew and asked to be recognized by the Pope as a useful adjunct of the church. Such recognition was not granted, and

the Waldensian movement developed into a group of people outside of the church and unfriendly to it. Free opinion was not much admired or tolerated by the church of those days, and what the Pope could not direct he sought to annihilate. A terrible persecution took place and the Waldenses moved to the mountain passes west of the city of Turin, where they defended themselves. Though in the years to follow many were tortured and slain, still they persisted in the teaching of the open Bible and public preaching in the vernacular, and to this day they are found in Italy in large numbers.

Francis of Assisi.—In the midst of these affairs a little boy was born in a godly home of Assisi in the year 1182. Early in his life he had no interest whatsoever in religion, and then he grew, entered the first war which took place, and was taken prisoner to Perugia. On his liberation he determined to become a soldier. Not long after, he heard a voice telling him to build again the ruined Church of Saint Damian. Odd indeed were his actions, for he did not stop even to go home; but took much of his father's merchandise—for his father was a mercer—and sold it together with the horse he rode, returned to the church and gave the poor priest the money from this sale for its reconstruction. His father was in a rage. Francis hid in a pit for two or three days, and at last felt he must meet his sire, who at once haled him to court. It was before the judge Francis renounced his father, decided to live in poverty, and go about doing good. With a white cross chalked upon his tunic he set forth.

The literal imitation of Christ.—Three men, Bernard of Quintavalle, Peter Catani, and the blessed Brother Giles, of Assisi, followed Francis. Jesus never married, so they would never marry. Jesus sent his disciples out two by two and so would they. Jesus taught his disciples one fixed form of prayer in the Lord's Prayer, therefore no Franciscan would indulge in anything but

a fixed form of prayer in public. Thus with neither gold nor silver, wallet nor shoes nor staff, and with but one coat they set out to call men to repentance. It was the same old mistake of the Middle Ages. It was the error which has ever characterized Christianity from its foundation to this very hour—the mistake of asserting that the only imitation of Jesus is that of external form and in the realm of the material. Religious cranks, abnormal premillenarianists, all commit this blunder. The only imitation of Christ which counts is the spiritual imitation. It was the spirit dominating these Franciscans, and not their outward form, which made them Christians of such power.

They ministered to lepers whom others feared to touch. All admitted to the order vowed to restore all ill-gotten gains, to become reconciled to their enemies and live in peace, to keep certain fasts and vigils, pay tithes, to take no oath, never to wear arms, to use no foul language, and live in a pious attitude toward the dead.

Recognition of the order.—By 1212 over five thousand had entered or were ready to enter upon the order and take the vows. Francis approached the Pope and asked for recognition. By this time the papacy had learned a lesson from its dealing with the Catharites and Waldenses and was not so ready to place the ban upon every loyal movement within the church. Still, it took much diplomacy and compromise before such a rule was made as the papacy would recognize.

Since the Pope had given permission to go outside of parish boundaries, Francis went up and down the peninsula of Italy, preaching to vast throngs wherever he went. The beauty of his life, which was without ostentation, his frankness, the downright piety, the rugged persistence in following hard after the truth as he saw it, and his humble devotion to the gospel of Christ won for him in a crass generation many admirers on every side.

His power as a preacher was marvelous. Whenever news arrived that Francis was coming to a village, business came to a standstill, while men and women, old folks and little children ran out to meet him. Strong men struggled to touch the hem of his tunic while women bent down to kiss the prints made by his feet upon the ground. Though he was simple, he went to the very core of the matter and with such passion that he swept his hearers from their feet. Repeatedly he would go into a city rent with strife and preach his gospel of good will and peace, and so moving were his words that noble families "sundered by ancient blood feuds were reconciled forever." Aside from this inner piety there was one unique reason for this noteworthy ministry which marked an advance in the development of the Christian movement; that is, Francis preached in the *vernacular*.

The breadth of the order.—Another democratic procedure was the establishment of a division of this order for women and another branch for laymen who would never become ordained. A certain lady, Claire, asked if she could not join Francis. Her golden locks were shorn from her head, in place of her silken girdle she put on cotton, and coarse hemp took the place of her beautiful gown. Her silken hose were removed and she went barefooted. Under the leadership of this woman of noble blood, the woman's division, known as the "poor Clairs," made great strides forward. The "Seculars" was the name given to those laymen who desired to imitate Christ and yet remain in their married estate. This was a great concession, for neither women nor laymen had been admitted upon substantially equal terms into the membership of any of the great monastic orders.

The opposition.—From two sources came great opposition. Francis was much worried because his brothers were wont to forget their vow of poverty. The very success of the order made them discontented with living upon coarse bread alone, travel barefooted, and

sleep in mere hovels. Here and there great churches were springing up—for this order had the backing of the populace.

Then, too, great criticism came from the regular clergy. We find them raising an objection which is to be brought before us again and again ere our story ends, namely, that these men who are without parishes and who are permitted to enter the parish of any priest, are interfering with the work of the priest in that they are taking his following with them. But Francis believed that if the regular clergy established within their parishes were either too lazy or too indifferent to the wants and needs of the common people who lived about them, then his traveling friars were justified in going wheresoever they would.

Popularity of Francis.—Though the last years of Francis were full of anxiety the love of the people for him was unwavering. Heartbroken because of the material power accruing to his order, he broke in health. Blindness came on. Cardinal Hugolin urgently begged him to go for treatment and finally sent him to a famous doctor at Rieti. Surgery in those days was savage, and a red-hot iron was slowly drawn across his face from ear to eyebrow and his frail body was bled again and again. Plasters and eye salve were freely applied. After a few months of this he was brought to a famous physician at Siene. While here a severe hemorrhage admonished him that the end was near. Dropsy then set in and our death-stricken saint was carried by a sorrowful band back to his beloved Assisi. He asked that he might receive the sacrament and afterward repeated the One Hundred and Forty-second Psalm: "I cry to the Lord with my voice," and while so crying his great spirit was released from his small body. They buried him in Assisi, and to-day a huge cathedral—unlike anything he would have desired—marks the resting place of this great saint of the common people.

The results of the life of Francis.—With Europe in so wretched a condition, with the submerged classes altogether too little noticed by the church, with a priesthood frequently lazy and notorious for preaching dull and uninspiring sermons, the Franciscan movement could not but succeed. Soon, together with the Dominicans, who were organized at about this time, they spread to France, Spain, and England, eventually going even so far as China.

With their entry into other lands their popularity was as great as in Italy. Different from the older monasticism, they did not isolate themselves from humanity; but as they reared their temples in London, Gloucester, or Harwich, they built exceedingly plain structures of very large capacity right in the midst of the people. They rubbed elbows at every hand with all humanity.

The rise of these two orders made a rare combination which became endowed with a marked missionary zeal. Learning was not despised, and it was usually the case that the school followed the coming of these friars to England. It would not be far astray to say that the rise of the "mendicant orders," as these were called, indicated that certain far-seeing spirits in the church proposed to try the way to democratic education in order to see if a new day could not be brought in. The autocratic claims first announced by Hildebrand were not working happily, the monasticism of Bernard with its abnormal emphasis upon the other world, although greatly admired, was helping the top but not the lower strata of society. Now education was to be tried.

Eventually this process of education slowed down, but not before men had seen enough of the light to make them discontented. When the processes of enlightening the mind were discounted for other substitutes, the church made a blunder for which she suffered, and that right dearly—it broke her into faction, increased confusion, promoted the courage of the papacy to make

greater claims, and forwarded the determination of others to emphatically deny these claims with an equal bravery. Unethical confusion abounded, from which we are not yet freed.

The immediate result of this discontent we shall proceed to investigate. But meanwhile let us remember that sweet-spirited Christian who tried "the better way," reminded men of Christ, and demonstrated to what heights the Christian procession could climb if it would rid itself of snobbishness and get down to that glorious business of delivering its truth with sincerity and unadulterated love to the common man.

Study Topics

1. What are the dangers involved in being a Christian according to the letter of the teachings of Jesus, rather than according to the spirit and example of Jesus? Show how this danger influenced the work of Saint Francis and the Order of the Barefoot Friars.
2. Trace the outstanding events in the life and work of Saint Francis and summarize the qualities he possessed which made him a builder of the church.
3. What were the essential principles that controlled the organization and activities of the Franciscan Order?
4. Indicate the effect of the Franciscan Order upon the spiritual life of the church, on the one hand, and upon the needs of the people on the other.
5. What part did education play in the work of the "Mendicant" orders? Discuss the place and importance of education in any reform movement.
6. How do reform movements usually originate? Can you give any illustrations from our own time that show the relative effectiveness of reforms from within an organization and of reforms from without.
7. What kind of reform was most needed in the church during the eleventh century?
8. Show how a church reformer may also be a church builder.

Suggested Readings

Okey, T.—*The Little Flowers of St. Francis.*
Salter, K. Gurney—*The Life of St. Francis.*

Steele, Robert—*The Mirror of Perfection,* Vol. I.

Walker, Williston—*History of the Christian Church,* pp. 254-261; *Great Men of the Christian Church,* Chap. IX. University of Chicago Press.

Robinson, Paschal—*Francis of Assisi.*

CHAPTER VII

JOHN HUSS AND THE RISING DISCONTENT

AUTOCRACY with its corresponding suppression of the human mind never can remain long unquestioned. Claims made by the papacy and supported by monasticism —that very loyal institution of the church—increased rather than diminished, and what Hildebrand stated, Innocent III, a most imperial Pope, added to. During the century which had elapsed between Saint Francis and the birth of Huss, a great moral breaking down was taking place within the monasteries, the monks often lived corrupt lives, while it is hardly too much to say that there was elected to the papacy a series of men so polluted in their inner lives as eventually to force a desire for reform from within the hierarchy itself. Beholding this lowness of morals in the church, and especially in the papacy and the monasteries, discontent sprang up and flourished.

Early heretics.—Arnold of Brescia as early as 1155 boldly opposed the claims of the Pope. Almaric of Bena went further and repudiated the worship of saints, the use of images and old relics which were supposed to work miracles, and strongly opposed the practice of confession to a priest. John Tauler, a Dominican friar, born in 1300 A. D., became famous as a preacher and condemned the superficiality of religious life. Drunken, debauched priests could not influence men for righteousness. "No man can teach what he has not lived through himself" was his central teaching.

Two other men became outstanding in their demand for reform within the church. One, Savonarola, preached with such unction against the abuses of the

papacy that he has ever been thought of as a prophet of God. His church was crowded to the doors, and as he called with imperial mien, "Florence, prepare to meet thy God," the people of high and low estate trembled before him. Despite his great popularity he was burned at the stake. The second man conspicuously to protest, was more of a scholar than a preacher—John Wiclif, of great repute at the University of Oxford. With disgust and indignation he denounced the condition of the church, wrote many able pamphlets on this theme, and sent priests of his own mind—called Lollards—to summon the people to repentance. He translated the Bible, called the Pope "antichrist." So popular was he with the people and so strongly supported by the nobles of England that he remained unhurt and died a natural death.

Huss and Bohemia.—Folks living in Bohemia were hearing of Savonarola, and Wiclif. Christianity had first come to this land independently of the Roman Church. Originally the Bohemian Church was an unfettered institution in which the priests were allowed to marry, while the laymen were treated more democratically, being allowed to take the communion in "both kinds," that is, receiving both the bread and the wine. When the church at Rome took over the Bohemian Church and assumed control, withholding wine from the laity and forbidding priests to marry, the people resented it. On April 7, 1348, the noted University of Prague was founded. For high scholarship and deep learning this university became known throughout the world, and thousands daily attended its classrooms. Resentment, though hidden, still smoldered.

Into such an atmosphere as this John Huss was born, July 6, 1369. His parents were so humble that we know nothing at all about them, and so poor was his home that we have no knowledge of his early life. As he grew older he proved a scholar of no mean ability and received the degree of Bachelor of Arts, then Bachelor of

Theology, and finally—in those days one of the highest degrees to be obtained—there was conferred upon him in 1396 the degree of Master of Arts. Though not as brilliant as Wiclif, he owned a great mind, and in 1401 was elected Dean of the Philosophical Faculty in the University of Prague—at that time the second greatest university in the world.

Bethlehem Chapel.—Among Huss' greatest gifts was that of oratory. Very soon he was appointed preacher at Bethlehem Chapel, a place of great popularity in Prague. This chapel was erected for the expressed purpose of giving the public opportunity of hearing the gospel in the native tongue.

From this pulpit Huss attacked the weaknesses of the church: the luxury of the prelates and bishops, the moral slackness from the Pope down to the lowest priest, and, what was most important of all, he announced what from now on is to become a principle of contention in the history of the Christian movement—that the Bible alone is the only true code of the Christian life and that church councils and the commands of the Pope were to be obeyed only when they agreed with it. When such commands ran counter to the Bible they were not to be followed. The Bible took the place of papal authority.

Not long afterward Huss took a trip abroad, and on his return home brought back a large number of Wiclif's works, which were in part reprinted and in part plagiarized and published broadcast about Bohemia. Remembering how Wiclif called the Pope "antichrist," enemies sought to fasten all of Wiclif's opinions upon Huss. A decree was passed saying no member of the university should teach the way of Wiclif or privately spread his doctrines.

The "Babylonian Captivity."—The papacy was sinking even lower. In 1305 Bertrand de Got, Archbishop of Bordeaux, finally made a shameful bargain with Philip the Fair, king of France, in which he promised, if elected

Pope, to remove the seat of the papacy from Rome to France. He was elected, and the papacy was removed from Rome for a period of about three quarters of a century. The Pope lived at Avignon, and the period of his absence from Rome was called the "Babylonian Captivity." During this "captivity" two Popes were elected, and strife and wickedness unworthy a pagan emperor prevailed. The king of Bohemia declared himself neutral in this scandal, and Huss took the same stand. Germans present at the university refused to give up their allegiance to Pope Gregory XII, so when Huss and the king persisted in their position of neutrality there took place the famous "secession" of the German members of the University of Prague. Thousands daily left the university and went to Oxford, Paris, Bologna and the like. So excessive an exodus forced a reorganization of this school on a new basis.

Huss continued to preach to even larger crowds. Once while preaching on the subject of his dealings with the Pope, he cried out to the people, "Will you stand by me?" and the entire congregation shouted, "Yes, we will stand by you." Opposition to the Pope became so great that the whole city of Prague was laid under interdict. This meant that the dead could not be buried by any priest in holy ground, that marriage was not to be celebrated, that no sermons were to be preached, and the churches were to be closed.

Jerome of Prague—a greater orator than Huss—ably supported this cause, and gave such a magnificent address on the whole subject that the enthusiasm of the people knew no bounds. He received an ovation, was carried on their shoulders past the archbishop's house to the market place of the city, where the Pope's bulls were burned. When the priests tried to defend the Pope from their pulpits there was riot. In three different churches, just as the preacher defended indulgences, young men arose and cried out aloud: "You lie. We have

heard from Master Huss how all that is false." These men were jailed and secretly executed, to the horror of the entire city.

The height of the opposition.—Alarm overcame the Pope. He commissioned Cardinal Peter Saint Angelo to seize Huss and deliver him up to the archbishop of Prague, and then to see to it that Bethlehem Chapel was burned to the ground. The city still remained under interdict. So serious became the situation that the king asked Huss to leave the city for a while, which he did.

The exile.—While away Huss appealed in writing to the people from the authority of the Pope to that of Jesus Christ. This appeal created tremendous excitement. He then began to write, and we find that on two important facts he differs from the Pope.

In his ideal of the *church* he claimed the Bible was the ultimate authority and the constitution within the church, and he was opposed to the power wielded by hierarchy and Pope. In the place of the simple organization of Paul's day, a vast system based upon the plan of the Roman Empire had grown up against which Huss raised his voice. Huss asserted that the church should not rule over the princes, but that every nation should have its own church.

His second point of disagreement was in connection with his attitude toward the *Bible*. This book, and neither synods, councils, claims of church doctors, nor bulls, was the high authority of the church. The Bible alone—not church fathers—was the sole source of Christian truth. This was a radical departure. As Kuhns so beautifully says: "It was the unshakable faith in the Holy Scriptures as the ultimate rule of faith that made him immovable in the face of hatred, abuse, and even death at the stake."

Council of Constance.—The moral stench of a divided papacy could not much longer be borne with, and a council was called together to see what could be done

to mend the affairs in the church. Huss was summoned to appear before this council, held at the city of Constance. Sigismund, brother of King Wenzel of Bohemia, promised Huss a safe-conduct if he would attend. The king gave him a fine bodyguard, which stood by him to the uttermost, and he secured an important document from the papal inquisitor, Nicholas of Nazareth, which declared that the inquisitor had heard him preach often and had found never an error of heresy in him. Archbishop Conrad also sent a letter to the emperor which stated that he knew no error of heresy in Huss. So fortified, Huss left for Constance.

On arriving in Constance he took lodging in the house of a poor widow on the public square near the palace of the Pope. A monk was sent to spy on him, and soon, although he had a safe-conduct from the emperor, he was thrown into a dark dungeon in the immediate neighborhood of a sewer where he remained until March 24, 1415—a period of some months. While in this wretched hole, his health so suffered that a fever laid hold of him, threatening his very life, and Pope John XXIII was obliged to send his own physician to attend him. The treachery of Sigismund, too vile to mention, has never been forgotten by succeeding ages. One hundred years later, when Charles V was urged to violate the safe-conduct which he had given Luther to come to Worms, he silenced all those who urged him to break his word by saying: "I do not wish to blush as Sigismund did."

In Bohemia the news of Huss' imprisonment due to the treachery of the emperor, together with the false accusations brought against him by his enemies, filled both king and nobles with rage—but to no avail. He was moved to a dungeon in a Dominican monastery and later moved to a Franciscan monastery, where with greater cruelty he was placed in chains in this castle of Gottlieben, a few miles away from the city of Constance. Here in a high tower he sat with his feet enchained and at

night his hands were chained to a wall. His jailers brought the meanest of food.

Not until June 5, 1415, did his trial begin. For three days it lasted, making a farce of justice. Charges unsupported were brought against him. Speaking of the Pope, this noble son of the church withstood his accusers face to face and said: "If the Pope lives after another manner than Saint Peter did, if he is covetous, he is the vicar of Judas Iscariot, who courted the wages of iniquity, by selling Jesus Christ." Remembering the morals of the papacy at this time, one can well understand why the council gnashed its teeth at such a cutting indictment given by a man in chains.

The condemnation.—Finally, on July 6, 1415, he was condemned. A bishop preached a long sermon with the text—Oh, shameful mockery—"That the body of sin might be destroyed!" Then Huss was degraded from the priesthood by having his robes one after the other removed, then the chalice was taken from his hand and he was called "cursed Judas," and finally a paper crown, or miter, upon which were painted figures of devils, was placed upon his head, and while so decorated the council formally and publicly devoted his soul to hell.

In this condition he was handed over to the magistrates of Constance, who ordered him to be burned. As the wood was piled about him he was asked to recant, but replied with the majesty of a king: "God is my witness that I have never taught nor preached those things which have been falsely ascribed to me, and the chief aim of all my preaching, writing, and acts was, that I might save men from sin; and to-day I am willing to die for the truth of this gospel which I have taught, written, and preached." And as the torch was applied and the flames leaped up he cried out, "O Christ, thou Son of the living God, have mercy upon us!" and gave up his spirit.

The Hussite wars.—And the church rued the day this man was burned. Bohemia was enraged. The king

and the nobles sent a mighty protest to Constance. The common people, filled with hatred, vowed his revenge. We cannot go into the whole story here. Suffice it to say that for twenty-five years the soldiers of Bohemia struck terror into the hearts of the enemies of Huss. Under the brilliant John Ziska they won battle after battle. Thousands were slain. When Ziska died Procopius carried on the work. The Pope ordered a crusade against the Bohemians. Germany was aroused, France enlisted, Italy sent her forces. But the spirit of the gallant Huss was more than a match for these mercenaries. They were thoroughly beaten. The Bohemians ravaging the country took an awful revenge, sacked, plundered, and killed wherever they went. What the papacy had sown, even that it reaped.

Eventually these brave people were overwhelmed by their German neighbors. The faith of Rome was forced upon them. It seemed for centuries as though Huss had died in vain. But with the German yoke thrown off by the Great War, a new nation comes on to the map of Europe, named Czecho-Slovakia—the people of Huss. They have not forgotten. The first thing they do after gaining their national independence is to proclaim religious liberty for all. Thousands upon thousands leave the church of Rome forever. Time moves slowly. The centuries have passed and now we know that when Rome burned Huss, Rome lost Bohemia.

Over the grave of the great Hussite general are these words: "O Huss! here lies John Ziska, your avenger, and the emperor himself has bent before him."

Study Topics

1. To what extent has heresy helped or hindered Christianity's advance? When and under what conditions is heresy not only justifiable but desirable?

2. Give a brief sketch of the life of Savonarola and John Wiclif. Summarize their essential contributions to the Christian enterprise.

3. How did his early home background and training fit John Huss for his rôle as a builder of the church? Describe his later training. Could he have been such a great influence in the religious and political affairs of Europe had he been less trained?

4. Discuss the value and importance of specific and extensive training for the task of being a builder of the church of the present day.

5. What factors within the church led up to the "Babylonian Captivity"?

6. Against what conditions within the church did Huss launch his reforms and with what results?

7. Upon what basic principles concerning the church and the Bible did he base his strength? Are these principles justifiable to-day? Justify your answers.

8. Describe the closing events in the life of John Huss. What did his martyrdom achieve for the Christian Church?

Suggested Readings

Kuhns, Oscar—*John Huss, the Witness.*

CHAPTER VIII

THE MAN WHO STRADDLED A MORAL ISSUE

In 1466 there came to the home of a modest man and wife living in comfortable circumstances a little boy named Desiderius Erasmus. When born few people living in the city of Rotterdam noted his arrival, and in his early youth both father and mother died, leaving him to the ungentle care of some legal guardians, who unjustly administered the property which was left to him and finally committed him to a monastery. With no willing spirit did he enter upon the life of the monks. His experience here demonstrated that the high ideals which characterized the monks of the time of Francis or Hildebrand was rapidly disappearing and low, sordid, and immoral standards were increasingly in control. Erasmus became disgusted with the monks, never forgot their wickedness, laziness, and stupidity, and fled forever from the monastery as soon as an opportunity for release offered itself. He was a lonely man, lived in a lonely fashion and worked his way all alone to the top rung of the intellectual ladder of life. With little outside help, Erasmus became the greatest scholar in the Europe of his day.

Culture of Erasmus.—This refined and cultured gentleman traveled extensively and visited England, Germany, France, and Italy. In England he became acquainted with Sir Thomas More, who wrote that quaint book called *Utopia,* in which he tried to picture the ideal society. All Englishmen were astounded at his learning, and the king invited him to become Lady Margaret Professor of Greek in the University of Cambridge—one of the greatest distinctions which could be conferred upon any man. This invitation Erasmus declined to ac-

cept, as he wished to continue his studies and travel. Finally he selected the city of Basel as his home and lived there until almost the day of his death.

Erasmus was famed for his knowledge of the classics in Greek and Latin. He translated Origen, Ovid, Cicero, and edited their texts. Even to-day his reputation would be unusually high as a teacher of either Greek or Latin in a high school or college. He adored Socrates, and at times told his friends he felt like saying in his devotions, "Holy Socrates, pray for us." Although his own Latin was faulty in grammar, he considered Cicero the greatest writer of Latin the world ever saw, and, like Cicero, owned a delicate beauty and strength in the Latin he himself wrote.

Being so wonderful a Greek scholar, he was able to see the many inaccuracies in Jerome's version of the Scriptures, which was then commonly in use, and began his edition of the New Testament in Greek, which was, when completed, one of the greatest accomplishments of his life. Indeed, without this Greek text, which was a most scholarly piece of work and which had been so carefully prepared by Erasmus, Martin Luther never could have made his famous translation into the popular tongue of his land—the German.

Erasmus the man.—Erasmus abhorred little iron stoves used in Germany and insisted upon an open fireplace. He would drink no wine save Burgundy and, what was more remarkable for his day, abhorred any form of intemperance. Though his eyesight was bad and he did much reading with the wretched candlelight common in his day, he never would wear spectacles. He walked with a firm tread, but whenever he desired more vigorous exercise he rode horseback. Though he never married he was intensely fond of children and, like many children, he felt a terrible fear of death. He bitterly hated scoffers and infidels, and if any appeared at the table where he dined, he rose and left.

Books of Erasmus.—To the thoughtful man the Christian movement must have been very perplexing in the year 1500. The mediæval church was great in its might. Erasmus saw the papacy gaining in the temporal power which Hildebrand had asserted. Petty squabbles usurped the throne where formerly the spirit of the living Christ had reigned supreme. As Erasmus studied he came to some very unusual conclusions which he expressed in his many books. In one volume entitled *Enchiridion* he asserts that popular religion has degenerated into nothing but superstition. Christians even resorted to worship Rochus in order to drive away the plagues from their bodies, while others indulged in many fasts to the honor of the god Apollonia to rid themselves from the pain of toothache. Some went so far as to gaze for long periods of time at the image of the divine Job for the purpose of being liberated from the itch. This farce was mercilessly flayed by this scholar.

Another book entitled *Colloquies* showed how deeply Erasmus prodded into the facts of life. Here he shows with what a malice he hated all forms of war. With brilliant vividness he pictured the recklessness with which men enter war; the extravagance and resulting poverty are shown up; the debauched walk before the reader, together with the sick and poor wretched soldiers. Remarkable indeed is the coming of this lightninglike-minded man from the Dark Ages with his pronouncement against war. He was many years in advance of his day.

In *Colloquies* are also chapters on such themes as courtesy, the soldiers' life, the uneasy wife, rich beggars. Reuchlin, who lost caste with the church because he desired to better the Hebrew text of the Bible, was befriended by Erasmus in this work. He was pictured as a Hebrew scholar who died and was welcomed to heaven by that orthodox saint, Jerome, and later without the consent of the Pope was made a saint in the church! These

writings of Erasmus were widely read, with the result that the people were set thinking upon the condition of the church and its defects became more outstanding.

The Praise of Folly.—The book, however, for which Erasmus is most remembered, and which made a profound impression, was *The Praise of Folly*. In this immense work Erasmus made a skillful and penetrating attack upon some of the fundamental ideals of his day. We have not said much about the "New Learning," which was supported by Bernard and Peter Abelard and which came to its highest expression in Thomas Aquinas. This new learning was in its early days an attempt to put reason and logic into the religious life of the church, and as such was to be commended. It was an effort to keep out of the mire of superstition, and as such was a great advance. But, like other good things, it became abused and degenerated into a lot of small talk about the great themes of the Christian way of life. In *The Praise of Folly* Erasmus takes these schoolmen to task. With cutting irony he shows how they argue about such themes as: Could God have assumed the form of an ass when he came? Could he have been like a cucumber or a flint stone? Was the Virgin Mary well educated and learned in many languages?

Before he was through he asserted that Popes, bishops, theologians, monks, lay Christians—all were grossly in error respecting the forgiveness of sins. That the worshiping the sacred relics, such as a thigh bone of some saint, or a piece of the cross of Jesus, or the lock of hair to be cured of illness or other physical defects; the habit of selling indulgences to get money for the papacy, which custom would fain make the believer think his sins were forgiven for pay, was sheer nonsense—all of this was uncovered and condemned with brutal frankness by this man of insight. The church could not go on forever acting thus and survive, and Erasmus knew it.

Condemnation of Pope.—In this same work the

papacy came in for its share of condemnation. The Pope, said Erasmus, in the midst of a swarm of "advocates, secretaries, notaries, mule-drivers, grooms, and money-changers," cannot possibly live a life like that of Christ. And still Erasmus was no reformer in the sense that Huss or Savonarola was. Said he, "I have no desire that the primacy of the Roman See should be abolished, but I would that its discipline favor every effort to promote the religion of the gospel. For several ages past it has openly taught things that are plainly averse to the doctrines of Christ."[1]

Monasticism criticized.—From the days of Athanasius to be a monk was to hold a position of honor.

Erasmus, because of experiences in his early days, hated this institution. From personal knowledge he knew many monks to have degenerated into folly, vice, and superstition. A small order called the "Collationary Fathers" went about looking up promising prospects for the monasteries, and when a likely youth was discovered, its representatives did what they could to get him for one of the various orders. Erasmus declared it was their business to net proselytes, catch superior lads, frighten them, beat them and crush their spirits, threaten them and so break them into the proper state of docility for the cloister.

With words mightier than blows he described monks saying: "The greater part of them have such faith in their ceremonies and human traditions that they think one heaven is not reward enough for such great doings —one will show his belly stuffed with every kind of fish; another will pour out a hundred bushels of psalms; another will count up myriads of fasts, and make up for them all again by almost bursting himself at a single dinner. Another will bring forth such a heap of ceremonies that seven ships would hardly hold them; another boast that for sixty years he has never touched a penny

[1]Schaff, Vol. VI, p. 412. See Suggested Readings.

except with double gloves on his hands. . . . But Christ will interrupt their endless bragging, and will demand, 'Whence this new kind of Judaism?'"

Ignorance in a great mind.—Though Erasmus wrote so many learned books, and though scholars came from all over Europe to talk with him and upon their return home were able to say, "I have talked with the great Erasmus," still in one world this man was but as a babe. He never truly realized the great inner struggle which most men go through while bent upon the fight for self-conquest. Though he could write so skillfully and sarcastically about the weaknesses of other men, he seemed to understand little about the strength of God. He never seemed to really get to the bottom of life and know what sin truly was. When he speaks of that universal miracle of all being—salvation—he appears shallow. He never realized just how low men could drop and what a tremendously loving and forgiving God was needful for raising them up. The "cross" and all it symbolizes was more a theory than a vital experienced fact.

Here was the weak spot in the building of Erasmus' personality: he had a great intellect, but too little experience of God. A great mind is needed in the world of religion; but cleverness alone will not do. Something finer must be added.

A moral straddle.—This flaw of character proved more conspicuous as Erasmus grew older and led to a greater weakness. A great storm was brewing during the entire youth of this scholar. He saw the clouds and to a certain extent welcomed the rain. There were mutterings among the people. The power of the papacy was more and more being questioned. Finally the storm broke, and what Huss did not live to see, Luther accomplished. At first Erasmus and the great reformer were very friendly, for they both had this much in common: they were earnest critics of the church. When, however, Erasmus saw that Luther was drifting toward

a break with the authorities, he chose the path of quietness and ease, and chose to have nothing to do with this militant leader. The man who might have elected to have become a scholarly prophet decided to remain simply a scholar. When questioned by his superiors regarding his relationships with Luther, he refused to bear any responsibility for the Reformation zeal. He let Luther go it alone.

Opposition to Luther grew into bitterness. When, later, the Peasants' War came on, he denounced Luther as an antichrist, and finally gave up all correspondence with Luther's friend, Zwingli. Once, when pressed by the Elector Frederick of Saxony to give his opinion of Luther, this scholar who had the knack of never committing himself to any person or any cause said, "Luther has committed two sins—he has touched the Pope on the crown and the monks on the belly." He never seemed to understand the depths of truth involved in the Reformation and flippantly spoke of it as the tragedy or, rather, the comedy which generally ended in a happy marriage. How he missed out!

Erasmus will ever be the vivid example of that type of man who owns a commanding intellect, but who has not the spiritual courage to use it in behalf of a great moral cause. His theories were stronger than his bravery. Though he felt that the papal bull against Luther and his followers was foolishly harsh, still he would not move. And when the Reformation won, it won without him. He straddled a great moral issue, and because of it has ever heard the reproach of men.

And this "playing safe" did him no good. Shortly after his death the Pope placed every one of his books upon the Index List and no loyal members of the church were to read them. Pope Paul IV—whose good will Erasmus coveted so much—called him a notorious heretic and declared his writings were to be kept on this List "even when they contain nothing against religion or

about religion." The man who hedged found that even his friends finally rejected him.

Last days.—Thus as the feeling between the papal and antipapal party ran high, this man aged and with the coming years suffered more and more. A writer of wretched Latin tells us that he died *"sine crux, sine lux, sine Deus"*—without cross, without light or without God. So great was his pain and so intense his weariness of life that during his last hours he continually repeated the prayer, "O Jesus, have mercy—Lord, deliver me—Lord, make an end." And the gracious Father of the distressed finally answered his cry and he fell asleep.

With all his faults and weaknesses Erasmus was a Christian and a great man. He criticized the church he loved so well and made plain her sins. But when one reviews his stupendous abilities for leadership one often forgets the Erasmus which was for the Erasmus which might have been. No man of any generation can face a great challenge and a mighty opportunity and deliberately reject it without inner deterioration and an outward loss of worth in the sight of his fellows.

Study Topics

1. Describe the educational advantages of Erasmus and indicate the ways in which his superior preparation was an advantage to the Christian movement.
2. What was the attitude of Erasmus toward the papacy? toward the church? What factors in the ecclesiastical situation of that day greatly influenced Erasmus' attitude toward the papacy and the church?
3. Discuss the status of monasticism in the days of Erasmus. What factors inherent in the monastic system were chiefly responsible for its disintegration?
4. How many educators of the present day become builders of the church?

Suggested Readings

Schaff, Philip—*History of the Christian Church,* Vol. VI, pp. 399ff.

Lindsay, T. M.—*A History of the Reformation,* Vol. I, pp. 172ff.

CHAPTER IX

MARTIN LUTHER—A PROPHET WITH A GREAT LIGHT

WHAT Erasmus shrank from doing Martin Luther gloried in accomplishing.

Born in the little town of Eisleben in 1483, this boy grew acquainted with the hardships of a hard-working miner's home. He was flogged much by a hardened but well-meaning father, while at school the teacher hammered the Ten Commandments and the Lord's Prayer together with other similar information into the young boy with a birch rod. On one morning he was beaten not less than fifteen times. Such treatment made him timid and served to cast a gloom over his entire youth.

To complete his education he was sent to Magdeburg, and so biting was his poverty that he used to sing with other students out on the streets to obtain a crust of bread. A kindly Frau Cotta once heard his voice, was won by his appearance, and took him to her home, where he had more time for study. Comfortable was this home, graced by the presence of so noble and motherly a lady, and it furnished Luther with a view of life which never left him. In 1501 he entered the University of Erfurt, where he studied the dry stuff of theology and philosophy and it was here that he first came across a copy of the Latin Bible, which set his thoughts traveling in new channels.

Luther, much to the disappointment of an enraged father, determined on his becoming a lawyer, resolved to become a monk, bade his friends farewell, and entered the monastery of Saint Augustine. Here dreadful inner agitations beset him, forcing him to doubt whether he was

saved from sin. In anguish of spirit he sought out the noble John Staupitz, who presided as rector, and this great-hearted man told Luther that God was never angry with men who did their dead level best. Luther was advised to trust God, and go bravely forward. Starting out in this way, he found inner peace of mind.

It was common in those days for devout monks to make pilgrimages to Rome, and in 1511 this privilege came to Luther. After much hardship in crossing the Alps, the plains of Italy were sighted and when a little later the "Eternal City" rose up before these weary travelers, Luther, overcome by emotion, cried out, "Hail, thou Holy City!" and fell upon his knees in awe and reverence. Four weeks he remained in Rome and saw at close range the greed, superstition, and vice of people and clergy. His soul revolted at the irreverence of the monks who jested when they performed mass, and in the Latin which the people could not understand poked fun at the Eucharist while the service was going on. This kind of religion gave his soul no peace and again aroused the old restlessness of spirit. Shortly after his return home Luther entered the University of Wittenberg as teacher and from 1512 to his death held that position.

The ninety-five theses.—Luther had gained great peace of mind for himself without the help of the church. God and he had come to a meeting point. But as he looked about he could not but see how longingly others groped after that which he had obtained. The Roman Church had decreed that there were only three ways of obtaining forgiveness of one's sins: contrition of the heart, confession to a priest, and satisfaction. To make God and his church satisfied one must go upon a pilgrimage, offer many prayers, pay fines, or do other deeds of penance prescribed by the priests. This teaching was grossly misused and exploited on every hand.

On account of the splendor and wealth wasted at the

papal court the papacy was poor. Money was needed to complete and adorn the new and stately cathedral of Saint Peter's, in process of building. At this time Albrecht, Archbishop of Mainz—a very young man who also was very poor because he had spent so much money maintaining the pomp and glory of a sumptuous court—entered into an agreement with the Pope whereby some added revenues should be gained both for the court of Rome and of Mainz through the use of the above described "penitential system" of the church. To folks who had sinned "indulgences" were to be sold, which at a given price would bestow upon them forgiveness of sins; and of the money thus obtained Albrecht was to have one half and the Pope the other. Quite forgetting how unlike Christ this way of procedure was, a Dominican monk named John Tetzel, a splendid speaker and popular collector, was authorized to go throughout Germany selling indulgences to all people who would buy.

This gifted priest, Tetzel, asked the priests to preach the benefits of buying indulgences before he came to their towns—as though money would buy a transformed personality and an enlightened character! When he arrived in any town it was as a special messenger from the Holy Father, the Pope, bringing salvation. Church bells rang, clergy, magistrates, and school children met Tetzel outside the city gates. It was like a modern Fourth of July. A large red cross emblazoned with the papal arms headed the procession, and the papal bull was exhibited upon a velvet cushion; then came Tetzel and his companions on white horses dressed in beautiful vestments. The money chest was set up. By putting certain sums into this chest the people were told that sins committed and contemplated would be forgiven. A slip of colored paper was the receipt—a certificate of indulgence. As soon as the money rattled in the box the soul for whom the money was paid ascended from the dreadful flaming purgatory to the bliss of heaven! All the people under-

stood that if you paid a fixed price, you could do anything you desired and keep out of hell.

Luther was angered. When he preached against sin and lust, confirmed persons of ill repute calmly showed him their tickets of indulgence and demanded from him as a priest in the Roman Church an absolution. To be sure, streams of gold were flowing in this manner into the Roman treasury; but Luther well knew that not money, but morals, righteousness and the mighty will-to-do-right were the only facts that made forgiveness of sins possible.

Luther raised his voice in his pulpit against this nuisance, and when he found this was not enough, wrote out ninety-five theses—a common practice in those days —nailed them to the door of the castle church in Wittenberg and invited all to gather for a great disputation.

Many who were thinking in secrecy about what Luther had written openly, now came forward to take part in the discussion. Reuchlin, that aged Hebrew scholar, said, "Now the monks have found a man who will give them full employment." That man was Luther. "Oh, some drunken German has written them; as soon as he is sober again he will speak differently," said the Pope. Still the sleepy, stupid church had not waked up.

Opposition to Luther's theses.—In August, 1518, came an order summoning him to Rome to answer charges of heresy. Sixty days were allowed for the journey. But the Elector of Saxony sided with Luther. The Pope, through the influence of the Elector, finally consented to permit Luther to be examined at Augsburg. It is very strange to note that on his way to Augsburg Luther was thoroughly humiliated and felt that his conduct had brought disgrace upon his parents! While on the journey he continually shed tears because of this. Arriving too late, the trial did not take place.

Luther excommunicated.—The papacy showed itself utterly ignorant of the state of mind extant in north-

ern Europe, and finally the bull which was to split the church in two was issued. It was violent to the last degree. Even the gentle Erasmus thought it uncalled for.

Luther was not scared. He called this edict a "cursed, impudent, and devilish bull." He flayed the papacy, saying, "If this bull has gone forth in your name and with your knowledge, and you acknowledge it, I exhort and admonish you in the Lord to repent and make an end of the diabolical blasphemies, and that, too, speedily. Unless this be done, know that I, with all who worship Christ, will regard you as possessed of Satan and as the accursed abode of antichrist, whom we not only cannot obey, but must detest as the chief enemy of Christ." Not within a thousand years had the papacy been rebuffed in this hale style.

At first the papacy was stunned, then great fury laid hold of Luther's opponents. He was summoned to attend the Diet—a council meeting at the city of Worms.

The Diet at Worms.—His friends advised him not to go. "You will be treated as was Huss, who also held a 'safe-conduct,'" said they. George Spalatin urged him not to attend, but this doughty warrior replied, "Christ lives, and we shall come to Worms in spite of all the gates of hell and powers of the air." His neighbors reminded him of Huss and Wiclif, and he made answer, "I shall go to Worms even if there were as many devils as tiles on the roofs."

The trial began. Luther plainly was embarrassed in the presence of so many dignitaries, and especially the emperor. When confronted by his printed books he asked for an added day in which to prepare his defense. His confusion and hesitancy made his enemies jubilant. Now he was giving way. The Pope would triumph.

The following morning the trial continued. The man who should have confessed his sin, meekly have consented to have gone to Rome to become tinder for another stake,

was present—but how changed! After much interrogation he flung back his head and stated: "I cannot and will not recant anything, since it is unsafe and dangerous to act against one's conscience." Great anger and confusion were let loose. For a time pandemonium reigned. Luther was again thoroughly frightened and embarrassed, but we are told that when pressed again to recant, he uttered through lips that were white: "Here I stand. I cannot do otherwise. God help me. Amen." Neither council, nor diet, nor Pope, nor bull could prevail against a man so honoring his conscience.

A little later on, entering Wittenberg in the midwinter, the following celebration took place: Out in the square were a host of students standing about a great bonfire. Luther was there. A slight-built monk stepped out from among their number, cast a piece of parchment into the fire and as it curled and burned with the heat said, "Because thou dost trouble the Holy One of Israel, may eternal fire consume thee." So amidst the uproar of applause on the part of students and faculty, this bull from the papacy was burned.

The letter to the German nobility.—Three classes of the people were with Luther in his struggle. Naturally, the followers of Huss—and they were many—sympathized. The humanists who were objecting to the shackles of the older school—such men favored this step toward freedom; and the knights, who were becoming increasingly poor as trade and commerce increased, and who disliked to see papal legates enter their domain and carry out money by means of selling indulgences—these sided with the reformer.

In 1520 Luther wrote his famous "Letter to the German Nobility," in which he attacked the papacy as being harmful to the national government of Germany, and continued by urging the German princes to stand together and achieve a strong national government. So popular was this writing that four thousand copies and

over were sold within a few days—an unheard-of quantity for that epoch. This publication brought Luther what Huss lacked—the hearty support of the princes and electors—and because of this he was able to withstand the power of the papacy successfully. Shortly afterward he wrote his other great tract entitled "The Babylonian Captivity," and in this attacked the universal power of the Pope and the sacraments of the church. He claimed they should be reduced from seven to two. This went into many editions and convinced men that the papacy had no right to temporal power. It is of interest to know that Henry VIII of England, that king of unsavory moral repute, who was later to break with the papacy, attacked Luther for writing this, and was granted by the Pope the title "defender of the faith" —a title which the British sovereign wears to this day.

The Bible.—Luther's friends feared for his life, and in secrecy he was spirited away to Wartburg Castle, where none could find him. While in hiding he continued his studies of Greek and Hebrew, and in November, 1521, began his famous translation of the New Testament. This edition was not based upon the stiff vulgate version, but upon the text completed by Erasmus. Within five months it was finished. It was an immense piece of work. Luther's love for the common people made him understand their language, and so here was a book both accurate and yet understandable. It was written in street language. At a very high price, over five thousand copies were sold in less than three months. This was a wonderful achievement and beyond Luther's fondest desire. Later the Old Testament was completed and the entire Bible received with equal acclaim.

Even Cochläus, a supporter of the Pope, wrote, "Luther's New Testament was so much multiplied and spread by printers that even tailors and shoemakers—nay, even women and ignorant people who could read but little—studied it with greatest avidity as the fountain of

truth. . . . Within a few months such people deemed themselves so learned that they were not ashamed to dispute about the faith and the gospel, not only with Catholic laymen, but even with priests and monks and Doctors of Divinity."

Luther faces fanaticism.—While Luther was hidden away in Wartburg, his friend Karlstadt went to great extremes. He abolished mass, threw images from the churches, took down pictures, and did away with the robes worn by the priests. Confession was abandoned and he preached that celibacy was no longer required of the clergy. Indeed, he went further and stated that nobody could be a pastor without a wife and children! Learning was renounced and unnecessary for a Christian, and Karlstadt took to farming! In the town of Zwickau things went to even greater extremes.

In meeting these situations Luther forever showed his true greatness. He went to Zwickau, and so great was his preaching ability that more than twenty-five thousand people came together to hear him as he preached from the window of the city hall. When he went to Orlamünde during the trouble of Karlstadt, as soon as the people heard he had come they left their midday harvesting and flocked to the church to hear him. In his historic "Eight Sermons" he denounced foolishness in Christianity in very plain and very earnest terms.

Luther's second great contribution to the Reformation was his exaltation of preaching. The sermon was made the great event of the service. He found the pulpit degraded. Much of the preaching consisted in telling cheap stories and indulging in much buffoonery for the entertainment of the people. Indeed, this nonsense was carried so far that the hilarity which prevailed customarily at Easter was commonly called "Easter laughter." Luther changed all of this.

Marriage.—Although Luther's friend, a lawyer named Schurf, knew "the whole world would laugh," and though

Melanchthon thought him "roped in by some shrewd nun," yet Luther determined to marry. Kathrina von Bora, a young nun who had run away from a convent, was to become his bride. They lived in the old Augustinian monastery at Wittenberg, which was now deserted. Luther's home life was very beautiful. It rebuked forever the Catholic attitude toward woman of his day which degraded her and suspected her. He showed his honor for all womankind in his marrying and having a happy family of six children. One of the most delightful of all Christmas carols is that "Away in a Manger," with the words and music written by Luther for his own children. By word and deed Luther sought to persuade men that the highest achievement attained by any Christian was that of a happy home filled with happy children.

First called Protestants.—The Pope had a sorry time of it. War arose. The struggle continued, but this "heresy" throve. At the Second Diet of Speyer the princes opposed to Rome brought in this formal protest: "In matters pertaining to God's honor and our soul's salvation every one must stand and give an account of himself before God." And because of this attitude the reformers were here first called "Protestants," and such they have remained until this very day.

In this newly formed Protestant church anybody could preach. Mechanics, sextons, or teachers—all who were touched by the Spirit of Christ could preach.

The last days.—So great were his burdens that this mighty warrior aged early and was an old man at fifty. His nerves were on edge and he made many enemies in his latter days. Luther's was a hasty but kind spirit. Henry VIII called Luther an "ugly, bleating lost sheep," and Luther was as able to reply, "If the king of England is at liberty to spit out his impudent lies, I am free to thrust them back again into his throat." Others urged him to be more lenient in his words, but he would "not follow the advice of politicians."

Yet this man was the soul of kindness. None who came to him for help did he turn away. And even to Tetzel, his arch enemy, who lay upon his deathbed, Luther wrote a very beautiful letter.

But the day came when he lay down for his final sleep. Pastor Jonas bent over the dying man and said, "Reverend Father, do you die in the faith of your Lord Jesus Christ, and in the teaching which you have preached in his name?" After a calm silence and clear as the tone of a bell at eventide came the answer, "Yes." And God took him. "Ye shall know the truth, and the truth shall make you free." For this freedom Luther lived and in it he died.

Study Topics

1. What influence did Luther's first visit to Rome have upon his attitude toward the church and the papacy?
2. Describe the custom of "indulgences" and contrast it with Jesus' teachings concerning forgiveness.
3. What was the cause and significance of Luther's "ninety-five theses"?
4. Describe the "Diet of Worms." What did it accomplish for the cause of Protestantism?
5. How did Luther's translation of the Bible into the vernacular aid the spread of Christianity? Why is popular education essential to the success of any great reform movement?
6. Describe the early status of Protestantism, showing how it differed from the Roman Catholic Church. Discuss briefly the spread of the Protestant movement to Switzerland, France, and England.
7. Summarize Luther's contributions to the church. How may a reformer of the church be at the same time a builder of the church?

Suggested Readings

Nuelsen, John Louis—*Luther the Leader.*
Singmaster, Elsie—*Martin Luther, The Story of His Life.* Houghton Mifflin Company.
Schaff, Philip—*History of the Christian Church,* Vol. VI, pp. 97ff.
Lindsay, Thomas M.—*A History of the Reformation,* Vol. I.

CHAPTER X

JOHN KNOX TAKES UP THE TORCH

WHAT was kindled and fanned into flame by Luther and Melanchthon did not burn out at their deaths, for another generation of men was being born believing in the same ideals. It was of great significance that no one of the outstanding reformers stood in want of a college education.

John Calvin.—While Luther was making trouble there was born, in 1509, in the town of Noyon, France, John Calvin, who was sent to the University of Paris.

Nicolas Cop, a keen-minded rector of the university, in one of his public addresses made an attack upon the Pope. Calvin thoroughly supported Cop and was forced to flee from France for his life. Arriving in Basel, he set to work upon a work intended to embody the entire Protestant idea of thinking and doing things, and this work was published as *The Institutes* in 1536, when Calvin was little over twenty-six years of age. This masterful work is still one of the great classics of history. Calvin was invited to Geneva, where the Protestants were having a very hard time, for their brave leader, Zwingli, had been recently killed in battle and they were in grave danger. Here he lived for the most of the remainder of his life.

So valiant a leader of the reform did Calvin become that eventually he was recognized as the head of the Protestant Church in Scotland, Poland, Hungary, the Rhine Valley—in fact, wherever the English or Luther were not in control. What Luther started, Calvin carried more radically through to the end.

Scotland.—Scotland was in a very unhappy condition. Her history up to this time was a tale of un-

scrupulous barons, assassinations, and a kingly authority was on the verge of extinction. There was a sort of a feudal parliament called the Estates of the Realm which was exceedingly autocratic. The middle class of people were very much dissatisfied, for they knew what was going on in Germany, France, and Switzerland. Their Old Celtic Church formerly had given them every educational advantage, but when Rome assumed control many years before, education had been neglected and the people had just sense enough to know that they were being downtrodden and neglected. Scotch students traveled all over Europe seeking knowledge they could not obtain at home.

Luther's writings were smuggled into the country and eagerly read. Tyndale's Bible was brought up from England. Severe laws were made to prohibit this, and people carrying Bibles were to be severely punished, while ships caught conveying them were to be forfeited to the government together with all their cargo.

The discontent grew, however, despite all the church and the royalty could do to stop it. Patrick Hamilton, who had studied at the University of Paris and then at the University of Louvain—recently burned to the ground by the Germans—came back to his native Scotland only to be burned at the stake for teaching his new view of the gospel. The wood was green, the fire slow, and his death was prolonged in a most cruel manner. Cardinal Beaton—a most hardened and unscrupulous man—was in power, and the Pope appointed him to read the bull of excommunication against King Henry VIII of England, who had now drawn away from Rome.

Matters were finally brought to a head when George Wisehart, a very devout preacher of the gospel, was burned at the stake after a farce of a trial at Saint Andrew's Castle in 1546. A certain John Knox was with Wisehart during all his travels, carried a sword and stood by Wisehart's side when he preached, lest any should

attempt to kill him. When Wisehart was burned, Knox barely escaped, and the boldness of this teacher made him vow that he would never give in until every follower of the Pope was driven from Scotland.

John Knox.—Very little is known about the early life of John Knox. The date of his birth is uncertain, but probably 1513. He was born into an ordinary home, for some time was a teacher, and was later ordained a priest. While reading the 17th chapter of Luke's Gospel, about having "faith as a grain of mustard seed," he was converted and determined to cleanse the church in Scotland. Things were in a sorry plight. "The bishops and priests took concubines, and ate and drank and were drunken and buffeted their fellow men." They exacted fees from the poor and ever took the best cow at the death of a parishioner.

Becoming more interested in religion, he took a trip to Geneva to see the great Calvin, and from the first meeting to his death was a loyal follower of that great leader. On all major matters where Calvin led there Knox was sure to follow.

The first great sermon in Scotland.—Returning from Geneva, Knox determined to bring the same gospel to Scotland. The common people were ready to revolt at any time, and soon Saint Andrews Castle was captured and served as a place of safety for all those who dared oppose the Pope. Since Knox had been a marked man ever since the days of Wisehart, he was, much against his inclinations, persuaded to enter the castle, where he began preaching. His first sermon was a stinging rebuke to the papacy for all its evils, and mercilessly he flayed the Pope. This one sermon at once placed him in the front ranks of the opponents of the Catholic forces. His hearers said he preached with such enthusiasm and violence that it seemed as though "he would break his pulpit in pieces and fly out of it."

The galley slave.—The Scottish royalty were at that

time in league with the French court, which was thoroughly Catholic. This friendship soon brought a French fleet, which speedily battered down Saint Andrews, and all the protesters were taken to France. Because the French king lied Knox was sent to a galley, there to serve as a slave, where for nineteen months he experienced a living death. All day long he was chained to a bench with four or five other slaves, and while he rowed with all his might, the overseer walked up and down and lashed him often and at will. At night the chains were not removed and he slept either on his bench or on the hard floor under it. Porridge of oil and beans, with barely enough nourishment to keep one alive, was his food, and all about him were the vilest of criminals.

Knox never forgot this experience. "How long I continued prisoner, what torment I sustained in the galleys, and what were the sobs of my heart, is now no time to recite: This only I cannot conceal, which more than one have heard me say, when the body was far absent from Scotland, that my assured hope was, in open audience, to preach in Saint Andrews before I departed this life." But despite this and the severe illness which came to him, Knox's will was unbroken. Once his enemies gave him a little wooden statue of the Virgin Mary and asked him to kiss it. He threw it into the sea exclaiming, "Let us see if she can swim and take care of herself now." Finally the English king interceded for these prisoners and Knox was permitted to sail for England.

Knox preaches in England.—Upon his return Knox began preaching in England, and for five years he taught the sovereignty of God and the regality of the gospel. He was minister in Berwick, in Newcastle, and finally in London, where his repute became so conspicuous that eventually he was obliged to consider the offer of the bishopric of Rochester which he declined.

Soon matters changed. Mary Tudor, called by the inelegant name, "Bloody Mary," came to the throne.

Most of the Protestants immediately left England, though Knox stayed as long as possible. So fearless and outspoken, however, was he, that he rebuked a crowd of Catholics and was forced to flee for his very life, and in secret arrived in Switzerland again.

"Lords of the Congregation."—While Knox was absent the Protestant forces in Scotland did a typically Scottish thing: the nobles and barons gathered together and formed a mutual protective alliance, whereby they solemnly promised to protect and defend each other even at the cost of their own lives. This band so connected was called the "Lords of the Congregation" and was the first definite organized expression of the protesting spirit in Scotland.

Knox evidently considered that the time was now about ripe for battle and returned from Geneva to Perth. At Perth, Knox preached one of his mighty sermons denouncing the mass, and a terrible mob rose. His words were like a match to the kindlings. Monasteries were sacked and churches destroyed. "The places of idolatry were made equal with the ground; all monuments of idolatry that could be apprehended, consumed with fire; and priests commanded, under pain of death, to desist from their blasphemous mass."

The Revolution.—The queen and the Catholic party sought the aid of the French and the Protestants sought for aid from England. The middle classes—the merchants and the farmers—were with Knox, as also were the barons. Little blood was shed, and when the English support so much needed arrived, the Revolution was over.

No sooner was this short war won than the Scottish Parliament set about bringing in by means of law the Reformation. Led on by Knox, this Parliament abolished the Pope's power in Scotland, repealed all former laws favoring Catholics, forbade the celebration of mass, and, in fact, made the will of the reformed church so auto-

cratic that Scotland was thought of as a theocracy like Judæa of old. The church ruled the state for the time being, and, as one wag said, "Knox is king."

Mary Queen of Scots.—Just as affairs seemed to be running fairly smoothly Mary Queen of Scots returned from France, a young widow at the tender age of eighteen. She was rich in beauty and charm and poor in morals and ethical procedure. She determined to bring Catholicism back to the land. At one time it seemed as if she would win, but she never for one moment fooled Knox. This old warrior was summoned no less than five times into her presence. He was blunt as usual, lacked modesty, and perhaps was guilty of egotism, for at the outset he plainly told her that he enjoyed living under her sovereignty just about as much as Paul enjoyed living under Nero! He rebuked the young queen to her face for violating the law of the land and permitting a French priest to celebrate mass in her household.

His relations with the queen were very unhappy. Knox never liked queens. "More howling and tears above that the matter did require"—this is the way in which he described his interviews.

And Mary made clumsy mistakes. First, she proposed marriage with the son of that arch enemy of the Reformation Philip II of Spain; then she married a youth of about eighteen years of age named Darnley, who was killed when somebody set gunpowder under his house. For this the queen was blamed. Immediately after this gunpowder crime she married another lord. This list of deeds, together with plottings against the Protestants, so angered the common people and the lord, that, with the approval of Knox, she was deposed and fled to England, where she later plotted against Queen Elizabeth, and for this was beheaded.

The Confession of Faith.—Victory having been won, it was needful to conserve its fruits, hence a constitution was drawn up for the newly established Protestant

faith in the form of a confession called by an unusually long name—*The Confession of Faith and Doctrine, Believed and Professed by the Protestants of Scotland.* It started off in a more human and beautiful manner than do some of the older religious statements: "Long have we thirsted, dear Brethren, to have notified to the world the sum of that doctrine which we profess and for which we sustained infamy and danger; but such has been the rage of Satan against us and against Christ Jesus his eternal verity lately now again born amongst us, that to this day no time has been granted unto us to clear our consciences as most gladly we would have done." And then the Scotchmen set about to "clear their consciences."

This document asserted that the church was not within the state, neither was the king the ruler of the church—as with Luther. Indeed, Knox followed Calvin and asserted that the "voice of God" controlled the state and was heard in the church. Reader, elders, exhorters, and deacons were provided for and were responsible to the people for their election and also to God. It was a democracy to which Luther did not succeed in attaining.

Knox the man.—Knox was no genius, as that word is commonly used. Professor Preserved Smith, with some justice, says of Knox that he was "a born fighter, a man of one idea who could see no evil on his own side and no good on the other; as a good fighter and a good hater he has few equals." But if he was thus bitter, can one not forgive him on recalling his experience as a galley slave? The bitterness with which Knox was filled was drunk out of a cup kept brimming by the Catholics. Yes, Knox was very human. When Darnley, the second husband of Mary Queen of Scots, foully murdered her Italian secretary, David Riccio, Knox called it "an action worthy of all praise."

But John Knox had some vital convictions. He believed that no man in whom the work of grace had been begun by God could fail to be saved. He simply could

not lose the battle of life, for God the Almighty would see him through.

Knox also felt that the church was governed by officers called inwardly by God and outwardly by the people. This meant that the officers were not self-sufficient but were absolutely dependent upon the people for their office, and therefore thoroughly subordinate to the people for all that they did. This was a long step in the direction of a democracy which was none too rife in the church.

The last triumph.—Knox did not feel called to gird himself for the Reformation until nearly forty years of age. Now that the queens and regents had been faced, and the church established in Scotland, this old warrior was beginning to feel need of rest.

We will let Thomas Carlyle tell of his last moments: "This prophet of the Scotch is to me no hateful man! He had a sore fight of an existence; wrestling with Popes and principalities; in defeat, contention, lifelong struggle; rowing as a galley-slave, wandering as an exile. A sore fight, but he won it. 'Have you hope?' they asked him in his last moment, when he could no longer speak. He lifted his finger, 'pointed upward with his finger,' and so he died. The letter of his work dies, as of all men's, but the spirit of it never. One more word as to the letter of Knox's work. The unforgivable offense in him is, that he wished to set up priests over the heads of kings."

As they laid Knox away, all who knew him best assented to the truth uttered in the cemetery by the regent, Morton: "Here lieth a man who in his life never feared the face of man." He had carried high his torch.

Study Topics

1. What contribution to the Christian movement was made by John Calvin? What influence did Calvin have upon the life and work of John Knox?

2. Describe the early stages of the Reformation in Scotland and indicate the causes lying back of the movement.

3. What political factors in Scotland preceding and during the years of the Reformation helped or hindered the work of John Knox?

4. Contrast the methods of Reformation in Germany with the Revolution in Scotland. Discuss the relative effectiveness of *evolutionary* and *revolutionary* reforms.

5. Who were the "Lords of the Congregation" and what organized expression did they give to the Reformation in Scotland?

6. Discuss Knox's attitude toward women. Was he or was he not justified in his position? Give your reasons. What is the attitude of the church of the present day toward women?

7. What were the essential tenets of the Confession of Faith? In what ways did it differ from the current beliefs held by the Roman Catholics?

8. Summarize the character of John Knox. What were his essential contributions to the building of the church?

Suggested Readings

Smith, Preserved—*The Age of the Reformation,* Chap. VII.

Lindsay, Thomas M.—*A History of the Reformation,* Vol. II, Chap. VI.

Carlyle, Thomas—*Heroes and Hero Worship,* Lecture IV.

PUSHING BACK THE HORIZONS

CHAPTER XI

HUGO GROTIUS, WHO DEDICATED A BRILLIANT MIND TO THE CHRISTIAN MOVEMENT

To be considered a great man in the world of affairs at the young age of eighteen is a most unusual event in history, and yet this is just what happened to Hugo Grotius.

Born in the city of Delft of a Dutch mother who was a loyal member of the Roman Catholic Church, this boy, at the age of seven, was studying Greek and Latin, and ere he was eleven years old had entered the famous University of Leyden, where he took all kinds of courses, including mathematics, science, religion, and law. His father was a Frenchman named Cornets; but one of the conditions upon which he married the mother of Grotius was that he should take her family name—Groot—and renounce his own. This was done, and his son Hugo, liking Latin much better than the inelegant sounding Dutch, soon wrote his name "Grotius," in which form it has come to us of the present day.

University life.—While still at the university Grotius was privileged to attend the court of Henry IV at Paris, where the oldest son of the king desired to give him the title "Private Secretary to the Prince." Grotius felt, however, that he should return to his beloved Holland, so, honored with a picture of the king and many other royal gifts, he left the court.

The life of the lawyer.—The more people learned about Grotius the more they marveled at his great learning, with the result that in 1598 the University of Orleans bestowed upon him the title of "Doctor of Laws," and in

1599 he returned again to Holland and placed his name upon the roll of lawyers, after which he was to be found pleading important cases of law before the highest courts in the land.

His marriage.—Serving a few years as official historian, Grotius married Mary von Reigersbergen, who came of an illustrious family and whose father was a burgomaster. She was a clever and sagacious woman, and remained devotedly loyal to Grotius in the many troubles which later came into his life. Perhaps the greatest tribute paid to her was that, "throughout her life, she was always worthy of her husband." She was the splendid mother of six children—two of whom died in youth—and provided for Grotius a very happy family life.

The Arminian Controversy.—While Grotius was living in Leyden a very noted man named Arminius was teaching theology at the university. He fell into an argument with another professor named Gomar, concerning the teachings of John Calvin. Arminius differed with Calvin in many points and felt that each Christian who used his will power had the freedom to work out his own salvation, with the help of God. Calvin had taught that God chose whom he would for future happiness and condemned all whom he would to future torment—and this dispute caused much bitterness of feeling.

In 1609 Arminius died, and Grotius, who had loved and admired him, wrote a beautiful tribute of appreciation at his death. Riots sprang up because of the bitter feeling in the controversy referred to, and Prince Maurice, looking for an opportunity to increase his own personal power, took sides against Grotius, and therewith the trials and tribulations of this great scholar began.

The arrest of Grotius.—Since Grotius was in the opposition, Prince Maurice had him arrested. How trivial was the beginning of this entire matter! A man arrested for teaching that one could work out his own

salvation! Another great statesman, Barneveld, together with the noble Hoogerbeets, were arrested with him.

The prince evidently had a hard time bringing anything against Grotius, and so stated that he was arrested because he had accepted a bribe from the hated Spaniards who were the sworn enemies of the Dutch States—a deliberate falsehood.

Loyalty of Grotius' wife.—But there was one who could answer all these charges, and that was Grotius' wife. She stated to all who cared to listen that her husband "had no secrets" and that his life in public as well as in private had been an open book. All winter Grotius remained in prison, where the windows were nailed up and boards kept out both light and air. The confinment was telling upon his health, and it seemed as if the poor air might bring on tuberculosis. Though citizens of Amsterdam, Delft, and Leyden were incensed that their famous citizen should be thus confined, their anger was in vain.

Ledenberg, the secretary of Utrecht, a fellow prisoner, could not stand the strain; his nerves snapped, and he committed suicide. But Grotius kept on. His wife never gave up. Repeatedly she wrote letters to him in the following strain: "Never have I lost courage in your and my case. I know your character. I know the conscience which you have always shown in this and other matters."

Grotius seemed to have kept up his courage while awaiting trial by writing letters and other documents. He composed a short poem for his little daughter Cornelia to learn and then completed a book entitled *A Short Instruction for Baptized Children.*

Death of Barneveld.—But affairs did not look bright, and one of the men who were on the side of Grotius, Barneveld, was tried. It was a very unfair trial, and with vaguest of accusations he was condemned for being

an enemy of the state, and though seventy-two years of age, was beheaded. Great anxiety for Grotius existed among his friends, but his wife militantly continued exhorting him to remain firm.

Trial of Grotius.—On May 18, 1619, an old friend entered his room and told him to prepare for trial. There was no jury, no opportunity for defense; in fact, it was a shameful farce of a trial. Together with Hoogerbeets, this great Christian was condemned to perpetual imprisonment and any estate which either of these men might possess was declared confiscated. A beautiful letter to his wife showed that Grotius was still undefeated. It is so noble that it should be given in full.

MOST BELOVED:

That I have not written to you before was because it was better so. Next to God nothing consoles me more than to receive tidings from you frequently. I am worried about your health, especially over the pain in your side. I long to see if everything is well with the children, also with my father and mother, your mother and other friends. My sleep is satisfactory, praise God. My stomach is a little better than before. God Almighty, who has helped us with his grace so far, will not forget to help and to console us. Trust in him and pray and give my regards to all our friends. The 21st Sept., 1618.

Yours always faithfully,

H. DE GROOT.

In addition to this, Grotius wrote a letter to Prince Maurice which was moderate in its tone—but never received any reply. So with hearts resigned to their fate and with much gratitude that their lives were spared, these brave men, Hoogerbeets and Grotius, prepared to spend the rest of their days in the gloomy fortress of Loevestein.

Loevestein.—What kind of a place was this fortress called Loevestein, wherein Grotius was incarcerated at the age of thirty-six? An old feudal castle built upon a promontory of land where the Meuse and Waal Rivers meet, and so constructed that water was on three sides

while a strong, high wall guarded the fourth, behind which were several inner walls, a double moat, a drawbridge, and an arched tower for the watchman. Back in the old Norman times was this place built, and because of its location and bareness the nobility no longer required it for living purposes but relegated it to the state for the purposes of a prison. To this place in June 5, 1619, was Grotius brought.

Two families in prison.—Grotius' wife, however, was determined not to be separated from her husband and made so much "to-do" about it that finally permission was granted for Hoogerbeets and Grotius to take their families with them to Loevestein. Little difficulty is experienced in picturing a mother and four children, giving up voluntarily their freedom, in order to stay with their father and keep the family intact.

The plan of Grotius' wife.—Mary von Reigersbergen, the wife of Grotius, was a very resourceful woman, and having plenty of time to meditate, insisted that her husband should never spend his entire life in this beastly prison. In the little town of Gorcum, about two miles from the prison, lived a family by the name of Daatselaer, whose members were interested in scholarship and who loaned Grotius many books during his incarceration. Though Daatselaer was a ribbon and thread merchant, he gladly took charge of any books which friends living afar might wish to loan Grotius and at regular intervals forwarded them to the prison. Twice each week Mary von Reigersbergen made a trip to Gorcum, and it was not long before she was on most intimate terms with this kind family whose members showed such hearty sympathy for the great scholar. Each time the great case or trunk which held the books arrived at the castle the lieutenant in charge would open and inspect it, to see that nothing of a secret nature was going through to the prisoner. But as the event became so regular, this vigilance was relaxed and the inspection was finally discontinued.

Why could not Grotius use this chest for escape? The thought flashed into the mind of his wife and was immediately put into action. The chest was about three feet long and it was found that by carefully doubling himself up, Grotius could just about squeeze into it. Tests were made and it was found that he could remain in the chest with his faithful wife sitting on the cover "while the hourglass ran out twice."

Elsje van Houwening.— After seeing the possibilities of escape, Grotius' wife became even more friendly with Mrs. Deventer, the wife of the jailer, who was inclined to be a little more courteous than her husband. Visits were made to the Daatselaer family to secure their cooperation in the event that Grotius should put in an appearance in their midst. And finally Elsje van Houwening, their maidservant, who was trusty and wonderfully courageous, though only twenty years old, agreed to make an attempt to get away from the prison with the box of "books," which this time was to contain the person of Grotius.

The escape.—"I should like very much to send away a trunk full of books," said Mary to the wife of Deventer one day when the jailer was away on duty. "My husband exhausts himself so with study that I can bear it no longer." So the chest holding Grotius was made ready and the brave Elsje set forth with its precious contents, for Grotius' wife had kissed him and locked him in the box. The soldiers were called, half carrying, half dragging and with great labor they finally got it downstairs and through the thirteen doors which were always kept so securely bolted. Four times on the way one soldier declared that Grotius himself must have been in the chest, it was so heavy, and only the fact that no air holes were found allayed their suspicions. One soldier thought to get a drill and bore a hole into the box and prove a man was within, but the quick-witted Elsje turned him aside with her jokes.

The box is not opened in the fortress.—Finally the last door was reached and the grumbling soldiers asked the commander's wife if the box should be opened. Elsje quickly remarked that it held heavy books and her mistress had told her to take the books to Gorcum. So busy was this lady that she had no time for inspection and ordered the books to be taken to the ship. But Elsje's troubles were not over. The captain of the little boat placed a light plank from shore to ship and Elsje, fearing that it might break with the weight of the chest, would not embark until another stronger one was brought, else she would "have all those costly books dropped into the river and lost." When at last going down the river, Elsje waved her handkerchief toward the castle—which was to be the signal that the escape had been thus far successfully made—Madame Grotius seeing the sign, fell to her knees and to herself uttered the brave words, "Go on, my husband, and may I never see you again unless in freedom."

On the river toward Gorcum the water became rough and Elsje asked the captain to strap the chest to the boat lest it slide off into the river and its contents be ruined. An officer then came and sat upon the lid and drummed with his heels upon the box. Realizing this would annoy her master and that any added weight upon the cover would serve to make it tighter and keep out the much needed supply of air, she approached the officer and asked if he would kindly get off the box. "You will break the very valuable porcelain it contains if you continue drumming," said she while the officer complied with her request.

The box is opened.—After many adventures, Gorcum was reached and the box safely placed upon the floor of Madame Daatselaer's kitchen. "Master," cried Elsje before putting the key to the lock, but there was no answer. Then louder, "Oh, my Master is dead." Madame Daatselaer, who was in the room, remarked, "Your mis-

tress has not done wisely; before she had a living husband, now she has a dead one." But Grotius, who heard the conversation, remarked: "No, I am not dead. I did not recognize the voice." With haste the cover was lifted, and the man who had lain almost doubled within the box for over two hours rose as a dead man from the grave. Quickly he was dressed in a large straw hat and overalls to look like a brick mason and escorted to Antwerp, where he was lustily greeted and welcomed as a free man and a hero to be honored.

Soon Madame Grotius followed—for there was no reason to keep her in confinement despite all the hubbub which followed the hue and cry when the prisoner was known to have escaped. Prince Maurice, when advised of the escape, was forced to admit: "I thought they never could keep him in prison, for he was wiser than all his judges."

And what happened to Elsje, the girl who so loyally stood by her master and made his escape possible? The romance ends in gladness. She remained a friend of Grotius as long as he lived, married his butler, and—as the romance would finish it—lived happily ever after.

Residence in Paris.—Undoubtedly, you have read the story of the Wandering Jew—well, that is akin to the life of Grotius from now on. He nevermore dwelt in his beloved Holland. As quickly as new clothes could be procured, Grotius left Antwerp for Paris. Traveling incognito, he at last reached the city and was royally welcomed.

Not long after his arrival his wife came with the family, the king granted him a pension, and his household was set up in the city of Paris. Times were exceedingly difficult, for frequently the pension was late in coming, and at one time no money came in a space of two years.

Cardinal Richelieu.—Many nations desired the service of Grotius because, as we shall later see, he had the distinction of being one of the greatest statesmen in all

the world. The powerful Cardinal Richelieu offered Grotius a most lucrative position if he would enter French service. Grotius wrote a letter to his brother at this time in which he said, justly: "The labor I have spent in order to make known to all our people the honor and glory of Holland well deserves, I think, that they had sent me a ship in which to come home, even as the people of Athens, in former times, did for Demosthenes for a lesser service. . . . A noble heart must do nothing through fear"; and, refusing to be cowed by poverty, he firmly declined to take advantage of Richelieu's invitation.

Sweden.—Later the Prince of Holstein and afterward the king of Denmark asked Grotius to enter their service. At length Queen Christina of Sweden invited him to become her ambassador at the court of France, and, realizing that the door of beloved Holland would remain closed to him for many years to come, Grotius reluctantly renounced his Dutch citizenship and entered the service of Sweden. At the court of Louis XIII he was the most brilliant ambassador.

The rights of war and peace.—In 1625, after many years of hard labor in prison, away from home, wandering, he published what was to be his greatest work—*The Rights of War and Peace.* When this was published, such wicked men as Machiavelli and Cæsar Borgia were handling statecraft in Italy, while that "cat," Philip II of Spain, together with Tilly and Wallenstein, matched the Italians in evil. Secret diplomacy, trickery, deceit—these were the tools of a successful diplomat, and is it any wonder that Europe was being forever plunged into carnage and bloodshed?

Grotius stood in the face of all this and advocated justice and truth. He reviewed the past laws and noted their failure. The state had failed and the church had failed. Now he called upon men in this momentous work to begin all over again and make another start. He called for open diplomacy, and said that in the place of the

present system of things there should be instituted something which in his day was very radical. Grotius was one of the first to champion this cause and with real justice has been called the "father of international law," and his great work has become one of the classics of all time.

The United States honors Grotius.—A little over ten years ago there was a great gathering in the famous old *Nieuwe Kirk* in Delft. Beside the princes of Orange was the grave of Grotius. After many long addresses, the ambassador of the United States stepped to the grave of Grotius and laid thereon a wreath wrought in gold. It was the tribute of a great nation to a great lawyer and a noble Christian for the services he had so well rendered in behalf of international law.

When men of brilliant intellect commit their lives to the church, when they withstand persecution, when they think large ideals such as that of international law, when they keep leavened with humility—such men build foundations so strong that many storms come and the church cannot fall. The church is what it is to-day because of such a builder as Grotius.

Study Topics

1. Describe the early life and education of Hugo Grotius and indicate their later influence upon his part in the Christian movement.
2. What was the Arminian controversy? In what form does it persist in present-day Protestant denominations?
3. Tell the story of Grotius' imprisonment at Loevestein and his sensational escape.
4. Discuss Grotius as a statesman. To what principles did he hold most tenaciously and with what results in European politics and in his own personal affairs?
5. How may a statesman be a builder of the church?

Suggested Readings

Vreeland, Hamilton—*Hugo Grotius.*
Butler, Charles—*Life of Hugo Grotius.*

CHAPTER XII

LOYOLA AND THE FOUNDING OF THE SOCIETY OF JESUS

Along the wall of Pamplona the battle raged furiously, and it seemed as if the small garrison of Spaniards would still be able to hold their fortress despite the tremendous superiority in numbers of their French opponents. Hotter and hotter waged the conflict, and just when victory seemed within grasp, a great, round, rusty, solid cannon ball struck the commanding officer and completely shattered his leg. This officer who fell, so severely wounded, was none other than Inigo Lopez de Recalde, a member of the noble Spanish family of Loyola, and among all his comrades this youth of but twenty years had been the only one who dared lead the Spanish army against the French in defense of the city.

When the enemy found him, buried under a great pile of dead and in an almost dying state, they were so filled with admiration for his boldness that everything possible was done to make him comfortable, and for the next two years his life was one of battle for health and strength.

The struggle to remain a soldier.—As Loyola's leg knit, he saw it would not carry him into battle, and he had it broken and reset, not once but many times, to make it straight and strong. The agony of so many operations upon a shattered leg must have been severe beyond description in days when no ether could be administered to dull the pain, yet so great was Loyola's determination that it was borne bravely—alas! without success, and finally without hope. A cripple he was and a cripple he would remain until the end of his days.

Reading the life of Christ.—During this long sickness so low did Loyola's vitality become that a priest was fetched, and for the first time in many, many years this youth took the sacrament. Beginning to recuperate, he took to reading. Ludolphus of Saxony had written a very popular *Life of Christ,* which, together with a book by an unknown writer entitled *Flowers of the Saints,* was in great vogue. The sick soldier read both of these, and determined to leave the regiment and enter the church.

During his reading he had discovered that militant passage which Paul wrote to the Ephesians: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"; and, seeing he could no longer continue a knight in the world of arms, he resolved to follow Christ and become a knight of the spirit. Instead of a woman of noble birth for his choice, as was the custom in those days, he would select none other than that noble lady, the Virgin Mary herself, and she would be the one honored by his victories.

Self-mortification at Montserrat.—Having made this decision, Loyola went to one of the little churches near his home, kept an all-night vigil, in the morning gave his horse and silken clothes to a beggar who passed that way, and with staff and the long russet garb of a vagrant, set out upon his journey to the Abbey of Montserrat.

Later he moved to the Dominican Monastery at Manresa, where he subjected himself to the severest discipline. After scourging himself daily three times, fasting until his life was in actual danger, contemplating casting himself from the high window of the cell where he was tarrying and destroying his life, and praying again and again the prayer, "Show me, O Lord, where I can find thee; I will follow thee like a dog, if I can only learn

thy way of salvation"—after all of this he threw himself upon God at thirty years of age and found peace.

Loyola's need of an education.—As soon as Loyola had given himself into the care of the church he desired immediately to start a mission and traveled all the way to Jerusalem in order to minister to the Turks and win them for Christianity. His zeal proved very embarrassing to the Franciscans, who were carrying on a work in that city, and Loyola became so persistent in doing the wrong thing at the wrong time that the Franciscan chief at last felt obliged to ship him back to Italy. He was *persona non grata* in Palestine.

Loyola was not slow to discover that his greatest need was a deeper and more thorough mastery of life's essentials, and he zealously flung himself into the work of securing a better education. Though a matured man, not for a moment did he hesitate to humble himself by attending the Latin Boys' School at Barcelona.

Life at the University of Paris.—Having finished his course at the Latin School, he set off for Paris and arrived at that metropolis, his donkey laden with books. In 1528 he entered the College Montaxigu, a part of the great University of Paris. And it is very significant to note that just at the time when Loyola entered this famous place of learning, John Calvin, who played so conspicuous a part in the Reformation at Geneva, was leaving. As Calvin, a strong man, was withdrawing his support from the Catholic Church, another mighty man was about to throw his unusual personality on the side of this same church. What Catholicism lost in Calvin she found in Loyola.

Loyola counted his time not wasted which he gave so unsparingly to the winning of the confidence of his fellow students. He was constantly analyzing their characters and weighing their merits with a view to finding out how much use they would become to the church. Upon discovering a fellow student who might eventually develop

into a great asset to the church he took time to play games, especially billiards, with such an one and even paid the college expenses of others. When once he had their entire confidence and love he broached his plan to them, which was as follows:

They were to join themselves together under a promise to go to Jerusalem, after their graduation from college, and there care for the ill and the distressed; or, in case this was against the wish of the Pope, they were agreed to go anywhere and do anything which the Holy Father would prescribe.

Nine men vowed to support each other mutually in such a program, among whom are found such names as Salmeron; Rodriguez, who went later to Portugal; and the noble Xavier, who finally went as far as India and then to Japan in service to this order which soon was to be born. These vows having been taken in one of the churches of Paris, Saint Mary of Montmartre, this little company went off to dine in celebration of the event.

The Society of Jesus.—Soon after graduation this small group of men went to Italy, where they placed their plan before the Pope. At this time the papacy needed bolstering up in the worst fashion, and the Pope welcomed overtures from any men who would loyally support him in his work. Loyola and his followers pledged absolute allegiance to the Pope, and after a great deal of opposition from Catholics who saw what a menace a large and enthusiastic body of men might be, obligated to nobody but the Pope and sworn solemnly to obey all that he said—after much opposition from men who wished to see no added power granted the papacy, this company of men was recognized as the *Society of Jesus* and the members of this society were known by the nickname, Jesuits.

This was a *new order*. It was quite unlike the many monastic orders which had gone before, inasmuch as Loyola insisted that the members should have no dis-

tinctive garb, and in its very highest ranks, be limited to sixty members. It was military in every sense since its founder thought of it as a Holy Militia. Four vows were required of every candidate: that he would give special obedience to the Pope, that he would give his time carefully to the education of the young, that he would not become an ascetic and interested in heaven and such things, but be practical and help men in every manner possible, and lastly, that he would give unqualified obedience to the General of the Order, who was an autocrat in every sense of the word.

The vow read as follows: "That the members will consecrate their lives to the continued service of Christ and of the Popes, will fight under the banner of the Cross, and will serve the Lord and the Roman Pontiff as God's Vicar upon earth in such wise that they shall be bound to execute immediately and without hesitation or excuses all that the reigning pontiff or his successors may enjoin upon them for the profit of souls or for the propagation of the faith, and shall do so in all provinces whithersoever he may send them, among Turks or any other infidels, to the farthest India, as well as the region of heretics, schismatics, or unbelievers of any kind." When this constitution was approved by the Pope in 1541, this new order came into being.

The spirit of the Society of Jesus.—Early in the history of this work Loyola wrote a little book which played such an important rôle in the work of this order that we must glance at it. The book is entitled *Spiritual Exercises*. It is really a manual designed for a military drilling of the soul, and insists that the reader continue in the repetition of certain religious beliefs so very many times that the mind will be disciplined and the spiritual faculties be quickened.

From this lonely meditation Loyola hoped the imagination of the believer would be quickened and that he would actually *see* his body in hell and that he would actually

hear the shrieks and the howlings, that he truly would *taste* the saltiness of the tears and really *smell* the sulphur and the intolerable stench and distinctly *feel* the scorching flames.

The taste of child life.—Love made him and his comrades minister to those little tots in the city of Rome left without either father or mother. Conditions in the erstwhile imperial city were appalling and poverty was on every hand. Children died rapidly because there was none to take care of them. Here Loyola rendered a service of beauty and love. He went about the streets and whenever he came across children lonely and forsaken, brought them to his own home. He taught them some trade or art and when they grew to youth they were able to go out into the world and earn their own living. Before his death this lover of little children had gathered more than two hundred boys and girls into his orphanages which served also for trade schools.

Opposition to begging.—At Rome there was much begging. Loyola went to the city authorities and asked them to make a law which should forbid begging in public and make it illegal; furthermore, he urged them to create a fund which should help all the worthy poor at city expense. One wonders at the sagacity of this Jesuit, for his plan contained those fundamental elements which are now being practiced the world over in cities of enlightenment for the alleviation of poverty. Roman authorities, however, refused aid. Loyola remained undismayed, and established charitable associations which should with wisdom and discretion supervise the task of aiding the poor.

Aid given to wicked women.—Very tender and gentle this great man grew toward the many wicked women who thronged the streets of Rome and who frequently had no homes of their own to go to when night came. For these women he built his "Martha Houses," which in no sense of the word were convents. Completely rejected

was the ideal of monasticism, and Loyola with his followers lived a more normal type of life; hence for this reason he would have no convents, but, rather, bright and cheerful homes, where these women could work and earn in part their own living and get a new start in life.

From its very beginning Loyola's plan attracted hundreds of people who wished to see the church brought out of her rut of uselessness and who again wished to see the religious flame burn as warmly as in the days of Hildebrand or the martyrs. With this longing for an aggressive church which should be so inwardly clean as to make it possible for such men as Calvin, Luther, and Knox to remain in it, they felt that in the Society of Jesus there was the hope for bringing in a new state of affairs.

Interest in education.—All members of the Society of Jesus must have an earnest and genuine interest in education. Loyola saw that the undoing of the church had been an ignorant clergy unsupported by an equally ignorant laity, and to this he was utterly opposed. Only men of culture and refinement were admitted to the order, and the schools which were either taken over or set up by the Society of Jesus were free to all who would learn and became famous throughout Christendom for their high standards. Even Protestants who were bitterly opposed to all that the church was doing sent their sons and daughters to these schools because in them they could obtain the best education. To this very day the Jesuit schools are among the best conducted by the Catholic Church.

The spread of Loyola's influence.—Because of a religious generalship which was nothing short of marvelous, this order under Loyola speedily accomplished stupendous results. In Portugal the church was religiously lukewarm and the famous Xavier together with Rodriguez were sent hither. So excellent was their leadership that King John soon became their obedient pupil and this land

was saved for the Catholic Church. In Spain the task was harder because there was much restlessness and the Dominicans were strong, but they ingratiated themselves into royal favor and, as in Portugal, won a great victory by having an ancient university placed in their hands. In France the Parliament and the Sorbonne, that renowned theological seminary connected with the University of Paris, solemnly opposed them; but here they set up a school of their own, and France largely remained true to the Catholic Church for hundreds of years afterward. With Germany there was much more difficulty, for the Protestant Reformation was in full swing; yet, notwithstanding this, one of the early comrades of Loyola, Boabdilla, won the confidence of William, Duke of Bavaria, and Bavaria went Catholic.

Faber, another Jesuit, became very conscious that he did not have that kind of a brilliant intellect which would match either Calvin or Melanchthon, and when he met with them in council they embarrassed him with their mental mastery. But he found a convert in Petrus Canisius, who was so able that he persuaded the Archbishop of Cologne not to go over to the Reformation, and by becoming intimately acquainted with the ruler of Austria saved that land for the church. Had it not been for the followers of Loyola, the Protestant reformation would have taken many more adherents and lands from Rome than was the case.

Foreign missionary enterprises.—Not only was Europe again brought back to the papacy, but Loyola sent that great disciple of Jesus Christ, Xavier, to India. The bravery essential to make such a trip in those barbaric days cannot be overestimated. At once valiant and devout, Xavier, taking his life in his hands, was the first missionary to India, China and Japan. His efforts, however, were destroyed when the Japanese later rose and drove all Christians from the land and for two hundred years remained pagan.

It would be well if we could put down our brush and cease work upon our picture at this point, for Loyola had several weaknesses.

Although it was no part of his original plan that his order should attain to any political power, yet it eventually became one of the most powerful political machines in Europe. By a system of espionage Loyola and the succeeding Generals knew in detail exactly what was going on in every court and city throughout Europe. Jesuit spies inspected each other, and even five of their number were appointed to watch over the details of the General's life. Loyola himself was continually under the surveillance of his mates.

Loyola emphasized facts most disliked by Protestants.—Facts most antagonistic to the Protestants he gave an important place in his scheme. He gloried in giving a slavish obedience to the Pope and exalted the papacy to a far higher degree than did Hildebrand. He paid so much deference to the Virgin Mary that most Protestants have felt that the worship given the Virgin took precedence over that given to God.

Religion to Loyola was first and last a blind unreasoning obedience to the dictates of the hierarchy of the Catholic Church, and so when he began to think of his neighbor he could not imagine he had any kindness to show toward anybody who did not obey the Pope, while all who were outside the church were not men but wolves.

When such ideas are honestly believed by men who are not ascetics, but living men full of vitality, it will be seen that a real danger is present. During the last days of Loyola's life and very soon after his death, his order became bigoted and fanatical to the last degree and drew to itself the dislike of all men who believe that, without any qualification whatsoever, all men are brothers and that the Christian is above all else tolerant.

And what is strange, Loyola, after a very short illness, died without asking for a priest or taking the sacrament

of the church—a custom common to every devout Catholic. Loyola was loyal to the church; he did a service for it such as has been permitted few others, but it was not a free loyalty but, rather, the service—to use his own words—"like that of a dog."

Study Topics

1. What influence in the life and environment of Loyola led to his entering the work of the church?
2. Describe the origin of the Society of Jesus. Upon what basic principles was it founded and what demands did it make upon its members?
3. What was Loyola's attitude toward monasticism and how was this attitude reflected in the Society of Jesus?
4. What three major emphases characterized the activities of the Society of Jesus? In what ways were these emphases forerunners of the modern Christian movement?
5. Contrast Loyola's attitude toward the church and the papacy with the then current Protestant positions. What was Loyola's attitude toward Protestantism?

Suggested Readings

Encyclopædia Britannica—Eleventh Edition, Vol. XVII, pp. 80-84.

Gonzales, Luis—*The Testament of Ignatius Loyola.*

CHAPTER XIII

ROGER WILLIAMS AND THE BEGINNING OF THE SPIRIT OF TOLERATION

As Luther and Calvin broke from the state church in Europe, even so there arose a body of men and women in England who became dissatisfied with the state church, thinking that it ought to be "purified." To them was given the name "Puritans." They were a very human folk and true to their convictions, which were not at all popular either to royalty or to a middle class becoming rapidly richer and richer. For this cause they were made so uncomfortable that eventually they migrated to Holland, where they enjoyed religious liberty under the beneficent instruction of the great pastor, John Robinson, and after many years left for the New England coast in that immortal ship, the Mayflower. These early Puritan pilgrims had had all they wanted of church-controlled governments and determined to have no more of it in their new home.

Boston Puritans.—Later some Puritans who had not separated from the state church of England came to Boston. In and about Boston they set up a government based upon the Old Testament—a theocracy—and stated that God was at the head of the state and that the church was the controlling power of all said and done within the commonwealth. And Mr. John Cotton, a very narrow-minded man, held such influence in this state as to be called an "unmitred Pope."

Arrival of Roger Williams.—Into this exclusive atmosphere entered young Roger Williams, a youth of about twenty-four years, who came in the good ship Lyon from Bristol after a trip of sixty-seven days, and

who at his landing was called "a godly minister." Of this young man's early life little is known. He was perhaps the son of a tailor living in London, studied law, and attended one of the great universities, where he did not achieve much honor, as he had the responsibility of caring for his widowed mother.

Soon after his arrival he was invited to preach in Boston, but refused because they had not "separated" from the state church; however, when the Bostonians learned that he believed "civil power had no jurisdiction over conscience" they did not press their invitation. April 12, 1631, he was invited to preach at Salem, but the General Court of the Massachusetts Bay Colony disapproved of this, and so by the end of this summer one finds that Williams had gone to Plymouth, where he preached his principle of "soul liberty" and became intimate with the chief sachems of the Indians, especially Massasoit.

Williams denounced a law recently passed requiring men to *support* and *attend* church against their wills. He was haled into court and tried by a committee of ministers, who recommended that he be banished from the colony. It was an easy thing to force a man to go away whose truths they could not answer.

The flight.—John Cotton, who "fined, whipped, and imprisoned men for their consciences," was the leader of these days, and although the Salem church called upon the other churches of the colony to rebuke the General Court for its trial and rebuke of the church's pastor, still so great was Cotton's influence that the request went unheeded, and in October, 1635, the General Court piously quoted some Scripture and gave Williams six weeks in which to leave the colony. Since a ship was soon to sail, the company determined to send him back to England; but he became suspicious, and when they sent officers to Salem to get him, his wife and children were found, but he had fled three days previously.

The founding of Providence.—There is nothing more terrible than the privations of a bleak New England winter, and for fourteen weeks Williams was roaming over the wild country between Boston and the shores of Long Island Sound. For want of food he weakened, because of the cold he nearly perished, the wildness of the forests through which he traveled along the Indian trails intensified his sufferings, and only because the Indians had not forgotten his kindliness and friendship toward them when he lived at Plymouth did they befriend him, take him into their wigwams, feed him, and thus save his life. No man will ever know of those terrible fourteen weeks, for Williams never left a record of it.

In 1636 he came to the place where now stands a great city, and, having a vision of what a refuge it might become, to all who were persecuted like himself, he called it "Providence," and made arrangements for settling there. Massasoit, the Indian chief, was most friendly to him; he would take no payment, but gladly *gave* him the land. Indeed, all the Indians loved him. Twelve comrades soon came to live with him, and he generously divided the land up into twelve shares and gave it to them. He never made any profit out of his real estate dealings, for he "desired it might be for a shelter for persons distressed for conscience." Later in the summer Mrs. Williams, who had not seen her husband for nearly half a year, came with her two little babies.

Government of Providence.—Those who settled in Providence signed, as was the custom in those days, a compact by which they should be governed. The Providence Compact was as follows:

"We whose names are hereunder-written, being desirous to inhabit in the town of Providence, do promise to submit ourselves, in active or passive obedience, to all such orders or agreements as shall be made for public good of the body, in an orderly way, by the major consent of the present inhabitants, masters, of families in-

corporated together into a township, and such others whom they shall admit unto the same, *only in civil things.*" Here was to be a pure democracy in which the state could not violate the inner dictates of a man's conscience.

The Baptists.—All kinds of people came to Providence. Many were fanatics, many were sound folks brutally persecuted. Enemies said Williams was crackbrained, "having a windmill in his head." But neither friends nor enemies deterred Williams from his purpose, and he welcomed all alike irrespective of their mental opinions or beliefs. The toil was hard, for "time was spent day and night at the hoe and at the oar, on land and water, for bread." The use of the port of Boston was denied the citizens of Providence, to their great hurt—but they "carried on."

In 1638 the Baptists, a new sect who had received horrible treatment in Europe and England, sent some of their numbers to Providence. They were welcomed by Williams.

The Quakers.—"Quaker" was at first a name of derision given to one who belonged to the Society of Friends. These Quakers believed in the right of private judgment, and they also emphatically taught that there was an "inner light" which illumined every man and gave him the benefit of private inspiration. In the Old World, where the ideas of the "theocracy" were all too prevalent, this teaching aroused bitterest hatred and courted the ferocity of their persecutors, and such was the state of mind in Boston because of the teachings of Williams that the coming of the Quakers was as much dreaded as a pestilence.

Ann Austin, aged sixty years, with her five children, with Mary Fisher, who was thirty years old, first landed from the British possessions in the West Indies, and as they stepped ashore were promptly arrested and placed in the town jail. But the folks of Boston went even

further, and, under the dread fear that they might talk with people and thus spread their teachings, boarded up the jail windows, shutting out both light and air, lest their heresies should spread. The fear engendered by intolerance becomes cruel—and also ridiculous when it goes far enough.

Plenty of bigots still were left in Boston, and Governor Endicott and the Rev. John Norton saw to it that three men and one woman were hanged publicly; others were branded, many most cruelly whipped, some were mutilated by having their ears cropped, and a host were imprisoned and fined. Most naturally the Quakers looked about them to see whither they might flee for their lives and eventually came to Providence, where they were welcomed by Williams with the same hospitality afforded others.

The New England Confederacy.—Fear of the Indians had inspired Massachusetts, which was then the strongest colony, to urge the other colonies in New England to join with her in a confederation for mutual protection. Not only were the Indians feared, but it was thought possible that the French might make an invasion down from the north, or the Dutch come over from New York and conquer the land won at such cost of effort and life. So the "Confederation" was formed—but Rhode Island was left out!

When Massachusetts saw the welcome given the Quakers, in the name of this Confederacy she urged Rhode Island to eject these people from her confines, and at length went to the extreme of threatening to coerce the citizens of Providence to cast out these Quakers. Under the influence of Williams, the Assembly of Rhode Island returned a spirited reply to the Confederacy, refusing point blank to oust any persons for religious opinions they might happen to hold. Then came a veiled threat and Williams again wrote, "We have no law among us whereby to punish any for only declaring

words, etc., their minds and understandings concerning the things and ways of God, as to salvation and eternal condition."

A great document.—Since most of the colonies had passed laws against the Quakers, they threatened to isolate Rhode Island and refuse to give any trade to her in case she persisted in this spirit of toleration. It was then that the General Assembly drew up in the form of a letter one of those immortal documents in American history, in which it stated: "We may not be compelled to exercise any civil power over men's consciences, so long as human orders in point of civility are not corrupted and violated, which our neighbors about us do frequently practice, whereof many of us have large experiences, and judge it to be no less than a point of Absolute Cruelty."

After this declaration, the Confederation ceased its efforts to coerce the citizens of Rhode Island, and the Quakers together with others were protected in their asylum.

Most remarkable is Williams' attitude in this entire matter when it is recalled that he personally disliked the Quakers very much and did not agree with them at all in matters of belief. At one time he conducted a public dispute with them, and in his zeal rowed thirty miles in his boat to meet with them. It was a boisterous and stormy affair, and later was moved to Providence, where Williams argued with them and debated for three long days. Many harsh things were said, and later he issued a work nearly four hundred pages long entitled *George Fox Digged Out of His Burrows*. This work attacked the Quakers vigorously, for Williams did not think them to be right. But nowhere is the true greatness of the man better revealed than in his actions of defending the right of free religious belief for those with whom he had radical differences of opinion. A great principle such as toleration was of greater consequence than his local difference of thought.

The new charter.—In 1660, when Charles II was restored to the throne, Rhode Island was granted a new charter which, to the surprise of all, was very liberal in its terms and stated that the government should rest upon the "free and voluntary consent of all." For one hundred and eighty years this charter held sway, and it was not until 1843 that a new one was put in its place. The spirit of Roger Williams prevailed, expressed in his words, "We agree, as formerly hath been the liberties of the town, so still, to hold forth liberty of conscience."

While upon this same trip to London he was detained by the war then taking place and interested himself in the people of London by bringing in firewood and coal from Newcastle. He also bared to the English public the unjust treatment he had suffered at the hands of the General Court at Boston. So successful was he that upon landing at Boston upon his return home, he carried letters from twelve leading statesmen in England telling the powers at Boston to permit him to pass safely to Providence.

On another journey, during which he was more than two years absent from home, he became acquainted with the great John Milton, who was then being threatened with the blindness which finally overtook him.

King Philip's War.—Though Williams was thus a citizen of the world at large, he rendered conspicuous service to the people near him. His friendship with the Indians lasted throughout his entire life, and in 1654, when the Narragansetts were at war with tribes dwelling upon Long Island, he used his efforts successfully to keep Massachusetts out of the trouble. And a few years later when the Narragansetts, who had been quite unjustly used by some of the white men, were making preparations a second time for combat with all the colonists, Williams was urged to intervene and used his efforts to stop this threatened war also. When the treaty with the Nar-

ragansett League was signed, the Indians first insisted that he read the treaty through and sign it, before they would take any action, for among all the Puritans they had confidence in him alone.

In the Pequot War, when the colonists won, they took the scalps of Indians, sold many of them into slavery, and slaughtered the children. And, so far as one can observe, Williams was the only man to protest against this barbarous custom.

Massasoit died and his son Philip was not friendly either toward Williams or toward the white man, as his father had been, and ere long a terrible war broke out in which ninety towns were burned and many white men slain. All New England was an armed camp. Williams converted his home into an armory and at private expense built a stockade about his community.

The attack upon Providence.—After carrying on through the length and breadth of the Connecticut River Valley, the Indians came to Providence, and twenty-nine houses were burned and some of the valuable records perished, while the remainder were saved only by throwing them into a pond near by.

Nowhere is that remarkable favor which Williams held to the very end of his life with the Indians so much demonstrated as just before the burning. When the Indians appeared upon the heights north of the town he took his staff only in hand and went forth to meet them, hoping, as upon former occasions, to appease their vengeance and counsel them to cease from their designs, telling them that the king of England could send over many more men to fight them, in case they killed these colonists.

"Well, let them come. We are ready for them," answered one of the chieftains. "But as for you, Brother Williams, you are a good man. You have been kind to us many years. Not a hair of your head shall be touched." But when this most bloody war came to an

end, Williams still continued to treat those Indians whom the whites had enslaved with greatest thoughtfulness.

Home life.—Besides his wife, there were six children in the home of Roger Williams, and from such sources as we have, they were most devoted to their parents. Though he was high in the councils of state and had been very influential, his generosity brought him to want in his old age. People who were in worse circumstances than himself were befriended, and in this way he had given away all his estate and lands and become a claim upon his children in his last years.

Roger Williams' character.—Very little do we know about the personal appearance of this man. He had no conceit, neither had he much brilliance of intellect. He did conquer Greek, Latin, French, and Dutch. As a governor he was nothing exceptional. How, then, can one explain his tremendous influence on his day and our own? It was his Christianity. Governor Winthrop wrote to him toward the end of his life and said, "We often tried your patience but could never conquer it." And one of his opponents told another that his ideas came "from the goodness of his own heart."

So unappreciated was this man during his lifetime that very little comes down to us regarding his death. We only know that at the ripe old age of seventy-eight he was laid away with great solemnity at a spot which he had chosen, near the place where he had first landed at Providence.

To-day in American life fundamental is the right of every man to have liberty of thought—"soul liberty," as Williams called it. And so long as that remains we may err, but the Kingdom goes on. Only those organizations, clubs, sects, and secret affiliations which appeal to religious and race prejudice are a menace. They are enemies of Christ. And all must enlist to rid America of them as of a deadly pest. To-day in the city of Providence, now grown great with years, is a lofty statue of

Roger Williams. In his arms he holds a book and upon the book is written the title "Soul Liberty."

Study Topics

1. Explain the meaning of the term "soul liberty" as used by Roger Williams. What relation does "soul liberty" bear to the Christian movement and the extension of the kingdom of God?

2. Describe the early religious status of New England and contrast it with Jesus' ideals of what a Christian community should be.

3. Describe Roger Williams' settlement in Providence.

4. What was Roger Williams' attitude toward the Indians? To what extent was the treatment given the Indians by the early settlers Christian or unchristian?

5. What is the meaning of "religious tolerance"? To what extent did the early settlers who came to America in search of religious freedom practice among their fellows religious tolerance? Is the spirit of tolerance needed to-day? Justify your answer.

6. Describe the essential qualities of character which Roger Williams possessed. To what extent are these qualities needed in the lives of present-day Christians who would be builders of the church?

Suggested Readings

Straus, Oscar S.—*Roger Williams.* The Century Company.
Carpenter, Edmund J.—*Roger Williams.*

CHAPTER XIV

JOHN WESLEY AND THE EVANGELICAL REVIVAL

England had passed through the pains of the Puritan revival, but had not allowed its nobler spirit seriously to enter into her national life, and within a hundred years after the Pilgrims had left for America religious affairs were about as bad as ever. Within the Established Church throve a deep dread of any religious controversy —for England had witnessed enough such wrangling to last for many generations—and on all sides men cried aloud for peace. This attempt to gain religious comfort was, however, at the expense of spiritual vitality, for in any part of life when comfort comes progress generally departs. So it was in England. The church was at a standstill. Enemies called it many hard names and likened it to "the scarlet lady of Babylon," while its priests were considered a lot of "pert, airy, coxcombs who are the butt of every jest."

Life in "Merry England."—Drunkenness was on the increase and taverns advertised to make any man quite intoxicated for a penny and to give him enough ale or gin to make him dead drunk for two pence with the added bargain of furnishing him with a bale of hay upon which to sleep in "mine hosts' " cellar until the stupor passed away. The court, presided over by princes of the house of Saxe-Gothe-Coburg—who frequently could speak no English—were rough, coarse, and unclean. Dirt and poverty in the mining towns were vile.

Noble clergymen such as Archbishop Secker and Bishop Porteus still remind us that there remained in the church some men of God. The outstanding and most

effectual protester against this unhappy condition was the eminent son of an odd, poor, and honest rector in the church, John Wesley.

Wesley's early life.—In the little village of Epworth, in 1703, there was born a son to the gifted Susannah Wesley named John, who thus became a member of a family of children which eventually was to number nineteen. His father was an ordinary clergyman, but his mother was a genius trained in the strict discipline of Puritanism. In this strict, cultured, and happy home this boy's ideals were formed. There were exciting times, as when the parsonage burned to the ground and his father, ascertaining that all the children had been rescued, called the fire-fighters from their work and as the building burned, knelt upon the lawn and prayed.

John was a grave little boy; but though short of stature for his age, he possessed most robust health, and when he set off for preparatory school he followed the advice of his father and ran several miles each morning before breakfast about the school buildings to keep fit. Very early in years he entered Lincoln College, Oxford, where he did good work, showed marked ability in debate, and achieved what was a degree of high merit, that of Master of Arts, and later was elected a "Fellow" of the college.

Trip to Georgia.—While still in his twenties he took a hazardous trip to Georgia for the purpose of converting the Indians. The white inhabitants positively disliked him, and because of a quarrel he had with a provincial character, Miss Sophey Hopky, he was obliged to leave the colony in great haste.

One night in a room in Aldersgate Street, in London, Peter Böhler was reading from Martin Luther's preface to the Epistle to the Romans and while Wesley was listening he had a very deep religious experience which he described afterward by saying: "I felt my heart strangely warmed. I felt I did trust in Christ."

Philanthropic interests.—While at Oxford he had

joined "The Holy Club"—which club purposed to clean the religious atmosphere of the college and do good to people everywhere. The members of this club visited the dreadful prisons round about, such as Newgate, prayed with the prisoners and spent much money in giving them clothes and food. So strict were the rules adopted by the members of this club for the governing of their personal conduct, and so precise and methodical the lives they lived, that many unsympathetic students in sarcasm and derision dubbed them "Methodists"—which name has stuck to them "even unto this day."

The popular ministry.—Seeing that only the rich—and very few at that—attended the services of the church, Wesley decided to go himself directly to the people with his message. It is not incorrect to think of the early work of this great man as somewhat akin to that which the Salvation Army is attempting to-day, and, like the Salvation Army, he received much scorn and ridicule. Though Wesley's sermons were packed full of common sense, and though he never resorted to the advertising tricks of some modern evangelists, nevertheless the fact that this scholarly man in all his personal dignity stood upon the street corners of London and talked to people about Jesus Christ set all England agog.

Wherever Wesley and his friends went the story was the same—tremendous throngs assembled. Now, some of the clergy were a little jealous, and some felt that this procedure of outdoor preaching was so utterly undignified that they complained to some of their bishops, who in turn forbade these Methodists to preach out of doors. Some of the bishops prohibited them from preaching in the churches. When Wesley desired to preach in his father's church some while after his father's death, his request was denied, with the result that he went out into the churchyard, located beside the church, and standing upon his father's tombstone preached Christ to the people.

Development of opposition.—Wesley and his followers, though they were beloved in some quarters, were thoroughly hated in others. Because they militantly opposed the excessive drinking of liquor and gambling, the tavern-house element hated them, and there came times when the clergy of the Established Church united with this low class to make the lives of the Methodists miserable. During his outdoor work Wesley was pelted with mud, dragged in a canal, a bull was driven in the crowd where he was preaching, rotten fish were hurled at him, and many times he was bodily injured. The students in the college mocked him when he tried to speak with them upon religious themes. Mobs rushed upon him repeatedly whenever he tried to speak in unfriendly quarters, and times without number his services in homes were broken up while infuriated crowds rushed in and wrecked the furniture. It called for no small amount of courage in those days to become a Methodist.

The nobility hated Wesley because he denounced their vices. In one sermon before the learned nobility he concluded his exhortation to repentance with the phrase, "Lord, take us out of the mire, that we sink not." In many places the people threatened to kill this man if ever he dared to come again; and generally this was a sure means of bringing Wesley to that place for a second time —he could not let a challenge in the good name of Jesus Christ go unmet.

The quickening of the people.—During all this while Wesley was traveling over the roads of England, preaching in every little hamlet and village and conversing with all people who would allow it, about their sins and graces of character. He traveled from Bath to London several times each year, went to Scotland and to Ireland, and amid great difficulties covered thousands of miles yearly on horseback, and in old age in a wagon—a heroic feat for those days! With a noble and utter abandonment he gave himself to this work of saving people.

Every day he rose at four o'clock in the morning—oftener earlier—and after spending a long while in prayer and meditation set out upon his busy day's tasks. He was a learned scholar and never let the pressure of immediate work allow his scholarship to fall to a low level. When he was an old man—nearly ninety—it is interesting to hear him complain that he seriously feared he was becoming lazy, for he was unable to be at his work of late much earlier than five o'clock in the morning!

Organization of a great movement.—The genius of John Wesley lay in his consummate skill as an organizer. Wherever he went he left a small but compact organization. There were classes where the Methodists were assembled weekly and instructed about their religious life. Those who were trying to keep steadfast in the promises they made to God were encouraged; those who failed were rebuked. All who would not take seriously the business of being a Christian were given one of two choices: either to reform or to leave the Methodists. A man whose life violates the ideals which he professes to love is of no benefit to any church or religious organization.

Once every three months Wesley met with his followers in a conference, and later on the whole movement met once a year in a large conference at which the affairs vital to the movement were discussed. Many workers and business men were allowed to preach in this organization—a shocking innovation to the "dead ecclesiastics" of those days. These so-called "local preachers" were sometimes ignorant, but they were enthusiastic, and Wesley insisted stringently that they should spend many hours each day in study and self-improvement—thus hoping to overcome their mental deficiencies. And soon these preachers went about in an orderly and systematic manner from class to class, and then from "society" to "society," supervising the work being done and the conduct of the members. This

habit of thus "traveling" has remained with Methodist ministers to this very day.

The beginning of a new church.—Most of the Methodists would not attend the regular services in the Church of England, others attended only once each year when the communion was served. Wesley wished his people to have the benefit of "regular" ministers and to receive the communion regularly, and so took it upon himself to ordain men of his own to the ministry. This angered the clergy within the Established Church beyond measure, and widened the breach between it and this new, lusty movement.

Since the Methodists were not welcomed in the Established Church, they built their own places of worship —very bare, homely and sometimes uncomfortable places. They were called *chapels,* for it was illegal to name any other building a *church* save that which was used for the purposes of the Established Church of England. Hundreds of these buildings sprang up over England and parts of Scotland and Ireland. But with ministers organized and with buildings complete, it will be easy to understand how the Methodist movement became a separate church even before Wesley died. Though he himself organized and promoted this movement into a distinct church, he was never ejected personally from the Established Church, but boasted to the day of his death, "I live and die a member of the Church of England."

Wesley's domestic affairs.—Many rich and sportive people sought Wesley's acquaintance, but he had little time for such. Dr. Johnson said: "Wesley is always in such a hurry. I like to sit by the fire, curl my legs under me and have my talk out. But just when the thoughts become most interesting, this little man looks at his watch, jumps up and must be off to speak to some poor, ignorant toilers." Wesley never had a vacation.

Though a man of great personal dignity, this little

man was very human—very. Wise in most things, he was unwise in his dealings with women. He "proposed" to three women in his life and narrated the details in his journal after the fashion of a stoic. The fourth one to whom he proposed was a widow with grown-up children, and possessed a violent temper, crowned by a very jealous disposition. Wesley married her when quite along in years and secretly regretted it most of the remainder of his life. It would be delightful to remember Wesley as a man with a happy home and some children playing in it; but this we cannot do—he never knew what home really was after he left that large family circle at Epworth, presided over by the gracious Susannah Wesley, his mother.

Mr. Wesley wrote books and many pamphlets. It was the custom of his day to attack a person with whom one happened to disagree by writing a pamphlet and selling it to the public, and the person so attacked had the privilege of writing a defense in pamphlet form and placing it upon sale. Wesley wrote many defensive pamphlets, and so skillfully did he use his pen that he became known throughout the world of journalism as a very dangerous opponent. In addition to this, Mr. Wesley wrote many books upon all kinds of themes; some dealt with religious doctrine while others considered history, English, and the art of public speech. His now antiquated book upon medicine has been mentioned.

The Wesleyan movement, somewhat akin to Luther's, laid great stress upon song. And though Wesley's brother, Charles, is known as the greatest hymn writer in the eighteenth century, this fact must not blind one from seeing that John Wesley was a poet of no small repute. His works are among the sweetest lyrics in English. Thus out of a busy life came poetry, strong English prose, and a stout, written defense of Christianity against its subtiler opponents.

The secret of Wesley's success.—How can one ex-

plain this tremendous vogue which this quiet and humble English gentleman has achieved? There are two reasons for the fame connected with the name of this man. In the first place he lived and taught that God could transform the lives of bad men and regenerate them into different kind of persons. He used to speak much of "the transformed life" and of "the new birth." And there is ever in the human heart a great wistfulness to begin over again and live right. Therefore when Wesley told his people that they could experience for themselves and need take no man's word for the fact that God could forgive their sins, transform their lives, and literally ennoble their inner motives, those who heard this truth positively and confidently stated, felt that mighty inward urge which ever propels men toward God, and started out to test for themselves whether Wesley spoke the truth or was a liar. And whenever men are willing to test God and go out upon the venture after a new life, that which they seek they inevitably find.

In the second place Mr. Wesley believed tremendously in education. The "new birth" was something which took place in a moment but which took a lifetime to complete. He insisted that only intelligent Christians were effective Christians. He forever fought ignorance. Out of his own funds he established a school for poor children at Kingswood. To be sure, he had but very little understanding of child life and commanded the boys and girls to rise early in the morning for meditation, to eat most simply, pray for long periods of time, and the like. Finding that some of the little children did not pray one hour each morning, after one of his inspection trips to this school, he writes, "I found some of the children uncommonly wicked." But a religion which "experienced God" and was supported by education was bound to grow and become a power, and Wesleyanism has not proved an exception to this rule.

An aged prophet.—John Wesley's last days were

crowned with the gladness of victory. As this white-haired apostle of the common people went about England folk on all sides sought his blessing and brought their little children, that he might lay his hands upon them to bless them. As he passed the mark of his eightieth year time began to place its sign upon him, but he would not give up. Until his eighty-seventh year he traveled. One day, however, he was obliged to remain in bed. Full twenty-four hours he slept, and upon awaking he realized that he never again would rise from his couch.

Wesley would not give way to this alarm. He remarked that a religion good to live by was good to die by. Though his voice was weak, still he made arrangements for his funeral services, and so exhausted was he after these efforts that he said, "Now we have done, let us go." That very afternoon, as though by supreme effort, his voice came, and half raising himself, he pointed his finger heavenward and said with emphasis, "The best of all is, God is with us."

All that night he was restless and early the next morning, as his friend Joseph Bradford prayed with him and was uttering those sublime phrases, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors," this great spirit passed away and ventured out into larger realms of action. When he had gone his friends in the room broke forth into singing, and they sang with great joy, for theirs had been the privilege of knowing that for this man death had no sting.

Study Topics

1. Account for the spiritual decline in England following the Pilgrim revival. Why is such a decline apt to follow a period of intense religious zeal? Give fitting illustrations.
2. Describe the home life and early training of John Wesley, showing their influence in his later life and work.
3. What major emphases were employed in the work of John Wesley? Discuss Wesley's power as a preacher.

4. Discuss the origin of the Methodist Church and the principles upon which it was organized.

5. To what extent did John Wesley believe in and employ education as a means of carrying on his work?

Suggested Readings

Fitchett, W. H.—*Wesley and His Century.*
North, Eric M.—*Early Methodist Philanthropy.*
Barr, Josiah—*Early Methodists Under Persecution.*
Tucker, Robert Leonard—*The Separation of the Methodists from the Church of England.*

CHAPTER XV

THE GREAT AWAKENING IN AMERICA

DEPARTING for a moment from the hustling life of the academic world such as is found in Princeton University, one may go to the college cemetery and there find a monument erected to a great theologian "second to no mortal man." Traveling thence to New Haven, Connecticut, and entering the beautiful chapel which stands at one corner of the stately quadrangle of Yale University, bedecked with its elms, the traveler may look at the windows of the lovely Battelle Chapel and behold one in honor of a "great prophet," in whom there was a "divine and supernatural light." Two great universities of the United States are thus honoring an ordinary man born in an obscure New England village. And how they came to do it is the story of this chapter.

Jonathan Edwards' start in life.—Jonathan Edwards —for that was his name—first saw the light of day in the little village of East Windsor, Connecticut, in 1703. Plenty of brothers and sisters were in his home, for he was number five in a line of eleven children. His father, a graduate of Harvard College, received his A.B. degree together with his A.M. degree upon the same day—a very uncommon mark of respect to his learning. His mother was the daughter of Solomon Stoddard, a preacher in Northampton, and a man of no mean note. Edwards' mother possessed some very independent traits of character, for she refused to "join the church" until her son was at least twelve years of age.

In this thoughtful and cultured home Edwards spent his boyhood. He knew of privation. All about him were signs of the struggle with the wilderness. Little of

beauty entered his life. Even the little meetinghouse of East Windsor was an unlovely affair—plain, unadorned, and not owning even seats for the worshipers; hence the people sat on stools which they brought with them or else used the window sills.

So thoughtful a youth as Edwards would never openly violate the moral code and would be from earliest hours mindful of religion. Because of this Edwards had no definite date for his conversion. As a child he often went out into the green woods about his home for prayer, and he could not stand upon those glorious mountains of New England, behold the fleecy clouds whipped along by the wind, watch the silver streams rushing and pushing their ways through the mountains without becoming deeply affected. Never, however, could he put his finger upon the point in his life when he experienced "conversion," and consequently asserted that his conversion began with the dawn of his own consciousness.

College and the ministry.—Edwards entered Yale College when it was a very primitive institution and graduated at sixteen, in the year 1719. Receiving his diploma, he remained upon the campus and continued his studies in divinity, as was common in that day, after which he accepted a "call" to a Presbyterian church in New York city. Returning from New York, he became tutor in Yale for two years, during which time he gave much effort to religious thinking, and wrote in his diary: "I made salvation the main business of my life." On January 12, 1723, he wrote: "I made a solemn dedication of myself to God and wrote it down; giving up myself and all that I had to God"—and it is here that one finds the inner secret of Edwards' later greatness.

The new preaching at Northampton.—Soon was Edwards called from Yale to toil with his grandfather, the Rev. Solomon Stoddard, the rapidly aging pastor at Northampton. Mr. Stoddard died shortly, and on February 15, 1727, Edwards was ordained pastor of the church.

It was a very difficult position, for Mr. Stoddard had been so long in Northampton that the people made of him "almost a sort of a deity," and Edwards records that "The officers and leaders of Northampton imitated his manners, which were dogmatic, and thought it an excellency to be like him."

A bride at Northampton.—But Edwards did not go alone to this field, for his was the fortune to win one of the most remarkable women in New England for his bride. Sarah Pierrepont came of distinguished ancestry, possessed a rare and lustrous beauty both of form and features, and was noted for her downright goodness. From childhood she had deep piety, proved herself the master of a strong character, expressed a natural religious enthusiasm, and reflected a type of beauty which threw a charm over the severe Puritanism of the day and softened it. Edwards first met her in New Haven when she was but thirteen years old, and then marked down her unique character. After arriving at Northampton he became her impatient wooer and urged her to a speedy marriage, which took place in 1727, when she was a beautiful bride of but seventeen years.

Mrs. Edwards was beloved by all who knew her, and the new minister's wife proved herself a thrifty administrator and saved her husband from all unnecessary annoyance in his work. George Whitefield—then unmarried—who always seems to have held rather odd notions about womankind in general, fell under the spell of this good woman and delightfully recorded his impressions in his *Journal* as follows: "She is a woman adorned with a meek and quiet spirit, and talked so feelingly and so solidly concerning the things of God, and seemed to be such a helpmeet for her husband, that she caused me to renew those prayers which for some months I have put up to God, that he would send me a daughter of Abraham to be my wife"—and then the great Whitefield added he felt upon many accounts it was his duty

to marry! The success of a great man is made sure when he has a great woman for his wife.

The wrath of God.—As a preacher Edwards was almost uncanny. He was modest, yet possessed supreme confidence in what he said. At times he mounted to heights of great tenderness, but for the most part he is remembered for his terrific sermons. He presented vivid pictures of hell and of the suffering of the damned; he believed it was mistaken kindness to speak to wrong-doers either kindly or indifferently. He believed that "the bigger part of men who have died heretofore have gone to hell." He was most personal to his congregation and repeatedly assured those who were present to hear him preach that there were many among them whose damnation was sure, while in the name of the Lord of Hosts he cursed with bitter curses the enemies of God. It was awesome preaching, and its terribleness and majesty have perhaps never been surpassed.

The Great Awakening.—In July, 1741, Edwards went to the quiet little town of Enfield in Connecticut to conduct service. The congregation gathered in this sleepy New England town to worship God, and one can imagine their surprise when this great giant announced his subject as "Sinners in the Hands of an Angry God." He chose as his text the words, "Their foot shall slide in due time," and preached a sermon the like of which the people had never heretofore listened to!

Under his burning words it is no wonder that the people were frightened "as if a ghost had come in their midst," and that there were tears, then groans and great agony.

Results of the revival.—From so mighty an onslaught a revival broke out in New England called "The Great Awakening." In Northampton gambling and flippancy about the serious things of life prevailed on every side, and many of the young men wasted their time loitering about the taverns in obscene society. The stiff moral

conscience of Edwards would stand nothing of this. He urged the people to "flee from the wrath to come," held meetings in private homes, and on every hand young men and women set out to save their own souls. He insisted that all must be "converted," and such as had great emotion were felt most truly to have been saved. The effects of this revival spread into more than one hundred and fifty towns and villages. On every hand people were talking about religion. Faintings, falling to the ground, trances, and convulsions embarrassed the preachers at many services, and, indeed, many came to Northampton out of idle curiosity to see how the people acted. In many places those who were converted drew away from those who were not, as though these latter were a plague.

Opposition.—Much opposition was aroused over the turn given to the revival. Teachers in Yale College condemned it, and such men as Dr. Chauncy, of the large First Church of Boston, denounced the whole movement as a delusion, and was especially offended that young children should be frightened. One of the weak points in Edwards' life, however, was his understanding—or, rather, misunderstanding—of children; for it was none other than he who said: "As innocent as young children seem to be to us, yet, if they are out of Christ, they are not so in God's sight, . . . and are in a most miserable condition as well as grown persons; and they are naturally very senseless and stupid, being born as the wild ass's colt, and need much to awaken them."

But after all the criticisms possible are made against "The Great Awakening," this, at least, must be said: Jonathan Edwards, by a method which we could not approve to-day, and with beliefs which are, compared with the viewpoint of to-day, somewhat outworn, gave New England life a consciousness of God from which it has not freed itself. He made men realize that life is serious as well as happy.

About this time certain books circulating about the

town of Northampton came to Edwards' attention. They were of so dirty and foul nature that Edwards suggested that the church ask him to investigate the matter, with the result that members in the church found children of their own households were indulging in this degrading reading. They asked their minister to hush the matter up. Edwards, being made of finer timber, refused to compromise with this petty evil. In accordance with the custom of the day, he mentioned from the pulpit the names of those known to be reading this obscene literature, and almost every family in the church was involved. Opposition was aroused and a church meeting was called, in which, by a majority of one, he was dismissed from the church in Northampton, June 22, 1750.

Facing adversity.—He was now almost penniless and had a large family of children. Indeed, several friends from Scotland who had come to admire him for the work he had done in his writings and preaching, sent gifts over to America which were very gratefully received. The church in Scotland invited him to become their pastor, but he declined. To stick by his principles while remaining in New England was his intention. It was a year of great trial. Many of the children needed further education. Two of his daughters married at this time and were obliged to forego elaborate weddings, but still he remained firm and with his wife faced the future unafraid.

The Indians.—Toward the latter part of the year 1750 he received a call to the church in the little outlying village of Stockbridge, and, because it afforded an opportunity to serve the Indians, he went. While in Stockbridge it is interesting to note that one of the leaders of those who opposed him while he was in Northampton sent what was virtually an apology, and, in great kindness of heart, Edwards wrote a reply in which he practically forgave them for all they had done.

University of Princeton.—It was not long, however,

that American colonies could leave so influential a man alone in the hinterland of the extant civilization. When President Burr, of Princeton College, died—he was the father of the Burr who shot Alexander Hamilton after the days of the Revolutionary War—the trustees of this school invited Edwards to become its president. With a modesty quite unassumed Edwards really felt he was unfitted to this position of great trust. He was weak in the Greek language, knew little of higher mathematics, and dreaded the enormous expense of moving his family from Stockbridge, Massachusetts, to New Jersey—a distance of about two hundred miles. Also he wished to remain in Stockbridge longer that he might write a *History of Redemption* upon which his heart had been set for a long time. With unfeigned reluctance he finally accepted the presidency, left his family behind in Stockbridge, and set out for Princeton, where two of his daughters, Esther and Lucy, waited to welcome him.

The smallpox epidemic.—For several Sundays he preached in Princeton where the smallpox was raging. In order to avoid catching this disease he was inoculated. He did not, however, escape, and, once taking the malady, his body, overworked, and none too rugged with the stress of his former life, soon showed marked weaknesses. With amazing rapidity he became worse and all hope of his life was given up. Seeing that the end was near, this great man's thoughts turned to his hill-town home in Stockbridge where there was the glorious out-of-doors of which he was so fond, and where dwelt the wife and children, whom he loved with a simple and direct affection. Still thinking of his wife, he turned to his daughter and said: "Tell her that the uncommon union which so long has subsisted between us has been of such a nature as I trust is spiritual, and therefore will continue forever." What more beautiful word of greeting could a dying man send? But just before he slipped out he gathered all his energy and declared to

those standing about his bed: "Trust God and ye need not fear."

Jonathan Edwards lived in a rugged day when strong and primitive men were laying the foundations of a new nation. Because of the lives of such men as Edwards the colonies which later became the United States of America were saved from shallow living, materialism, and religious disloyalty which came to Europe during the past century. He helped build America as he felt God would have it—and no man attempts a loftier ambition.

Study Topics

1. Explain Jonathan Edwards' teachings concerning sin and forgiveness. In what ways did they differ from the teachings of Jesus, and from our modern interpretation of the teachings of Jesus on the same subject?
2. What effect did Edwards' preaching have upon the life of New England?
3. Discuss the place and importance of *preaching* in the building of the church. Contrast its effectiveness with that of teaching.
4. In your judgment, to whom belongs the greater opportunity as a builder, the *preacher* or the *teacher?* Justify your answer.

Suggested Readings

Allen, A. V. G.—*Jonathan Edwards.* Houghton Mifflin Company.

THE MODERN MOVEMENT

CHAPTER XVI

FRANCIS ASBURY, WHO DARED GO FOR GOD

It was at the "Bristol Conference" in 1771, that an appeal was made to the Methodists to send some envoys to America who would declare the Christian message in a wild and unsettled land. Mr. John Wesley was getting old, but his heart was touched. His voice rang out in appeal to the company there assembled: "Our brethren in America call aloud for help. Who will go?" A young man of twenty-six sprang to his feet. He had blue eyes that could see right through you. They gleamed at this moment with an inner fire. His forehead was high and his locks fell in abundance from his head, he weighed about one hundred and fifty pounds and in personality seemed as one born to sway others. With a terrible earnestness he answered the appeal. He would go. And thus Francis Asbury decided to go to America.

Asbury's life in England.—Born at Handsworth, near Birmingham, in 1745, the son of Joseph and Elizabeth Asbury, he lived in a modest but comfortable home most of his early life. His only sister, Sarah, died very young, leaving him an only child. So carefully was he brought up that in later years he stated that he "neither dared an oath, nor hazarded a lie." Entering school at six or seven years, he early began to read the Bible. His educational experiences were not pleasant, for he had a schoolmaster who was a "great churl and beat the children cruelly." For many years he served as an apprentice with a blacksmith, and was generously treated and given much opportunity before the age of fourteen to read many good books. While standing at the forge one day he heard a voice arresting his attention, and it said: "Go to the lost sheep of the house of Israel; and as ye go, preach, say-

ing, 'The kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.'" He laid down his hammer, took off his apron and set out for Bristol, where the tremendous challenge of Mr. Wesley's fell upon his ears.

When the time of leaving for America came, Asbury's father could control himself no longer and broke down, crying, "I shall never see him again"—and it was so. Although Joseph Asbury lived twenty-seven years more, his son never returned again to England, and he died without ever seeing him. Francis, however, never forgot his father and mother, and many years later wrote to his mother as he sent her some money: "I have sold my watch and library, and would sell my shirt before you should want. I have made a reserve for you. I spend very little on myself." He loved them, and they very tenderly loved him to the end.

Captain Webb.—The Methodist movement was very primitive in America. Captain Thomas Webb had been assisting a company of worshipers who met regularly in such a poor barn in New York city that respectable people would not gather with him. This stalwart soldier often used to preach in his regimentals, and this, together with the evidences of his wounds, made a deep impression upon the people. He headed a list with a subscription of thirty pounds—a large sum in those days—for a new chapel. Many people added to it, while Mr. Wesley sent money, a clock and some books, and Wesley Chapel was built. In Philadelphia the beginnings of Methodism were equally humble.

The Revolutionary War.—Methodists were under suspicion because so many of them were Englishmen and Tories, and would not take the oath of allegiance. Then, too, Mr. Wesley had written two or three pamphlets which were very unfriendly toward the American colonies, and the colonists most naturally thought that

most of his followers would agree with him politically. Asbury said, "I received a letter from Mr. Wesley, and I am truly sorry that the venerable man ever dipped into politics." Within two years after the Declaration of Independence was signed Asbury was the only English preacher who remained in America! "It would be an eternal dishonor to the Methodists that we should leave three thousand souls who desire to commit themselves to our care. . . . Therefore by the grace of God, I am determined not to leave them, let the consequence be what it may." By happy chance this letter fell into the hands of the American authorities, and when they understood the friendliness of Asbury to the people, there took place a marked change of attitude toward him and the Methodists throughout the entire country.

The annual meeting at which all Methodist preachers met and transacted their business was called a "Conference." The first Conference in America took place in 1773, when the American Methodists thought of themselves as a part of the English movement. The Revolutionary War, however, had changed conditions, and when they met in 1784 they felt no longer able to remain members of the English movement. To this epoch-making gathering, called the "Christmas Conference" because it met at Christmas time in 1784, John Wesley sent special representatives, namely, Bishop Thomas Coke, Richard Whatcoat and Thomas Vasey. These men were to ordain Asbury and make him "general superintendent" of all Methodist work in America.

Asbury at first declined to be ordained and consented finally only on condition that this Conference at its usual session, with all the ministers present, elect him to the superintendency. Freeborn Garrettson—somewhat like Paul Revere of the same generation—was sent "like an arrow" to summon the preachers, and out of about a total of eighty, sixty were assembled on Friday, December 24, 1784, in Baltimore.

Asbury made a bishop.—On the second day of this Conference, Asbury was ordained a deacon, and on the next he was made an elder in the church and a day or two later consecrated superintendent or bishop of the work in America. The new bishop entered his office in the church with such great dignity that when Jesse Lee first saw him in his long, black robe conducting a church service, this humble democrat was moved with wrath. This same Conference also gave the newly organized church its name—the Methodist Episcopal Church—and the first book of church law, called the *Discipline,* was adopted. After this Conference Methodism was no longer merely a religious movement in America but a regularly organized and established church.

The extension of the church in America.—Denying himself a home and a wife in order that he might serve his church more faithfully, soon after the Christmas Conference Bishop Asbury visited George Washington at Mount Vernon, where he was very politely entertained, and the "Father of His Country" at this time gave him a strong opinion against slavery. Asbury was a great statesman. In his heart he had a complete picture of the United States of America won completely for Jesus Christ. He planned for schools, sought to secure able missionaries to send out to the Indians, and tried to secure a bishop for Nova Scotia and Canada. Clearly did he see the stream of white migration moving westward over the Allegheny Mountains out on to the Western plains. That the responsibility of winning the West for Christ and keeping the pioneer life clean and wholesome rested to a large degree upon the Methodist Episcopal Church he fervently believed, and to this task gave himself without stint. One of those rare geniuses who read the future, he saw what America might become without Christ contrasted with the glory she could achieve with him. For this great work of leavening the new American civilization he trained himself and studied at

all hours, read widely and eventually became a great scholar.

No home.—A letter, one day, came to America in an English sailing vessel, addressed to "The Rev. Bishop Asbury, *North America.*" What a peculiar address! But Asbury had no home. The North American continent was his home. His home was on the road.

Let us follow him for one year only. He left New York on horseback in the early part of September and proceeded to Philadelphia. Now get your geographies and follow his trail. Thence to Wilmington, Baltimore, to Norfolk and farther south to Raleigh, on to Charleston and down into Georgia. On his return through South and North Carolina, he crossed the mountains to the Holston River in Tennessee and plunged into the Kentucky wilderness. After a long journey we find him in New York again, and he proceeded directly through Connecticut and Massachusetts to Lynn, crossed over the Berkshire Hills in midsummer to Albany, and from there to New York. All this journey was made on horseback over roads so rough that a sturdy carriage could not pass. He did not know what a Pullman was!

Many times he complained that his horse—which he always treated with great kindness—was sore and tired. Well the beast might be! Asbury himself slept in all manner of places—out of doors, under trees, in swamps, and in unsanitary beds and houses round about Kentucky. Ofttimes in danger, he remained on guard all night, where he feared the others might fall asleep and give the blood-thirsty Indians their opportunity. His saddle turned one night while he was on horseback and he was nearly killed. Crossing the Potomac in an open boat he was almost drowned, and later came near dying from exposure when lost in the swamps. His horse stumbled and threw him into swift running rivers repeatedly and ruffians sought his life to take it.

Always sick upon the road he seemed. For four months he traveled when continuously ill, covered with boils, afflicted with rheumatism, influenza, high fevers, fainting spells; and one easily understands how in a moment of gloom, as he stopped in some noisy house where he was granted the privilege of sleeping on the dirt floor, ere going to bed, he wrote in his diary these awful words: "Pain, pain, pain." I think he must have known a little bit of what Calvary was like. Consulting a physician, he was told his heart and lungs were so bad that if he did not rest immediately, he would soon be dead. For a few months he did rest, and then rose out of bed and was at it again.

The prophet.—Such a man could afford to be strong with his disciples. Men will take discipline from a hero. In one place he significantly remarked that he spoke some very strong words of rebuke in his sermon, and then added that when he afterward met the society, "I kept the door." He flayed iniquity whether in friend or foe, and was strict with his preachers too, never tolerating shirkers. He insisted that they must not neglect their habits of study. Though severe, yet he loved them. In 1806 he heard that some of them were unusually poor and destitute for clothes, and no sooner had this news come than he parted with his watch, sold a coat and a shirt, so that his preachers might have raiment.

Places of preaching.—Like Wesley, he preached in all kinds of places—in barracks, at the execution of criminals, before prisoners, in barns, kitchens, saloons, huts, courthouses, concert houses, and theaters. One day he entered a dance hall just as the recreation was about to begin, and upon gaining the ears of his hearers he spoke to them about the words: "Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head," and indicted their very lives in a sermon which lasted for two hours until they broke down and

wailing was on every side. There was no dance that night.

Popularity of Asbury.—One must not think, however, that Bishop Asbury lost all his contact with the joy of living. Indeed, no. Young men liked to travel with him, for his comradeship was exhilarating and he owned a fund of anecdotes. His preachers adored him. If they were ill on the journey, he covered them with his own blanket; and if they were in trouble, he befriended them. Having no children of his own, he dearly loved those who belonged to others. When Henry Willis died, the bishop went into his home, "kissed and encircled in his arms the six orphaned children of his departed friend and blessed them in the name of the Lord."

And the children loved Asbury in turn. He had stories and games, and when he came into any home to stop overnight, the children at least were in for a good time. "Mother, I want my face washed and a clean apron on, for Bishop Asbury is coming and I am sure he will hug me up!"—as one spoke, so spoke all children who met Asbury.

Physical distress.—But be a heart ever so valiant, it cannot forever stand the strain involved in the type of life which Asbury daily lived. Unheeding of the warnings of physicians, he continued pouring out his life until he felt the grip of tuberculosis upon his frame. His joints swelled. His heart became weaker. He could ride horseback no more, and a friend provided a light carriage, while the Conference ordered a young man to escort him along his journey to see that he was better taken care of.

Still he kept on, though his days' journeys became shorter and the tarrying at the taverns and huts and homes along the way became longer and longer. His weakness and suffering increased daily. Near the end he wrote in his diary, "I die daily." A friend, who was a physician, cared for him and increased the dose of

digitalis for his weak heart; but on he went, forever on. Late in December he wrote, "I preached this Sabbath. . . . I live in God from moment to moment." He never wrote after that. They carried him from his carriage into the pulpit, where, seated, he preached his last sermon. Frequently he was obliged to pause because of shortness of breath. Leaving this church, he became so weak that he was glad to rest at his friend's home, George Arnold's, about twenty miles from Fredericksburg. His cough increased and a physician was sent for.

The end of "The Long Road."—It was Sunday morning and Asbury asked his friend John Wesley Bond to sing a hymn to the family, after which were read those gleaming words: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." To the end of this beautiful family service Asbury kept up with clear mind, though friends saw he was failing. Bond asked him if he felt Christ to be present, and this worn old man, valorous but unable to speak, lifted both his hands in token of complete triumph, and then with calm and quiet passed out into the land of the morning light.

A messenger was dispatched to Methodists saying, "Our dear father has left us, and has gone to the church triumphant." I do not wonder that the Methodists and other men of good will desire to erect a statue to Francis Asbury in the capital at Washington. For when any man does his duty and advances the civilization of a republic like ours, and in so conspicuous a manner honors Jesus Christ, he is never forgotten. The eventual fame of great men rests upon their service to humanity and loyalty to Christ.

Study Topics

1. Discuss the early development of Methodism in America. In what manner was it affected by the Revolutionary War?

2. Of what magnitude was Asbury's task in America and how did he seek to perform it?

3. Discuss the factors with which Asbury had to contend in his work and how he overcame them.

4. When we consider the price that was paid by the early builders of the church, how may we best assume and discharge our responsibility to the Christian enterprise, that their price may not have been paid in vain?

5. Summarize the life and character of Francis Asbury and state specifically his contribution to the building of the church.

Suggested Readings

Tipple, E. S.—*Francis Asbury, the Prophet of the Long Road.*
Strickland, William P.—*The Pioneer Bishop, or The Life of Francis Asbury.*

CHAPTER XVII

THE CHAMPION OF BROAD-MINDEDNESS AND TOLERATION

In 1805 the Rev. Henry Ware was elected professor of divinity at Harvard College, and as a "liberal" followed David Tappan, who for many years had taught in the college. Many of the orthodox people of Boston opposed this choice of the trustees of Harvard and desired a man to fill this position who would be loyal to the Calvinism of Jonathan Edwards and others, while friends of Henry Ware espoused his cause, and a great battle called "The Unitarian Controversy" ensued. Chief among the supporters of Professor Ware was a young man who recently moved to Boston, named William Ellery Channing, and so clearly does his life represent this new movement for liberalism and the right of personal judgment in matters of religion that in reviewing his marvelous career, we shall know more of the issues at stake.

William Ellery Channing's preparation for life.—William Ellery Channing was born April 7, 1780, in Newport, Rhode Island. A friend tells of him as a boy of three or four years of age owning "light-brown wavy hair, brilliant eyes, and glowing cheeks." Early he went to school, and from experiences with a brutal teacher found cruelty toward men to be unbearable. In later years, when corporal punishment for prisoners was being advocated, he was in a company where he could not contain himself and burst forth, "What! Strike a *man!*"—and there was such fervor in his voice that his hearers were quite overwhelmed. In this comfortable home of early youth he met such men as George Washington and Ezra Stiles, who stopped overnight on their journeys. In

this little town "Father Thurston," a Baptist preacher, won his admiration. The preacher was poor, worked during the week at the trade of a cooper, but simply would not make kegs and barrels—a most profitable undertaking for the rum trade then extant between New England and Jamaica—but at personal loss limited his energies to the manufacture of pails only.

Hell fire.—Once in the church Channing heard the minister preaching a terrible sermon about hell fire. William was scared. His father stated it was all true. Upon returning home William watched his father to see whether or not he would alarm the household with this awful news; but his father sat down and quietly began reading the newspaper—and then William knew that his father actually did not think the sermon was all true even though he verbally professed to believe it. At the age of twelve his father died and the family was reduced to want and poverty. At the age of fifteen he entered Harvard.

College life.—In those days Harvard students had little intimacy or friendliness with the faculty, while the "fag system"—an evil heritage from English schools—was in full vogue and required freshmen to do all sorts of humiliating work for the seniors. Here he studied science, mathematics, and especially the brand new subject of "electricity." He learned to hate France thoroughly and despise the French Revolution, which was then at its height, and united with other students in sending an "Address" to his Excellency, John Adams, the President of the United States, in which these Harvard men assured the President of their loyalty and their willingness to lay down their lives for their country.

Trip to Virginia.—To complete his education he accepted a position in the home of a rich planter, David Meade Randolph, of Richmond, Virginia. Away from New England, he wrote many beautiful letters to his mother, whom he dearly loved, and told her of his homesickness.

While in Richmond he severely limited his sleep, took as little food as possible, indulged in much night study, and neglected his daily exercise. He spent most of his salary upon books and refused to spend much upon clothes, even going throughout the entire winter with no overcoat. When Christmas came he discovered himself so scantily attired that he could not meet with his host and the guests upon that day.

In July, 1800, he returned to Newport in a sloop which transported coal. The vessel was in wretched condition, leaky, damp, and manned by a captain and crew generally drunk. Once he was nearly wrecked upon this voyage, and was exposed to the wet most of the time. He became ill, and upon arriving home his friends were shocked to see this robust youth who had left them eighteen months before return pallid, weak, and an invalid. The days of his health were gone, and from now on we tell the story of a man who was ever in poorest health.

In 1801 Channing was made a "regent" at Harvard and continued his studies, and in 1802 began preaching. On June 1, 1803, he was ordained minister of the Federal Street Congregational Church in Boston and served as minister of that church until the end of his days.

Channing as preacher.—From the first, Channing took his place as among the foremost prophets of Boston. The Federal Street Church was always crowded to the doors.

"With a somewhat elastic and rapid step, a person small in stature, thin and pale, and carefully enveloped, ascends the pulpit stair. It is he. For a moment he deliberately and benignantly surveys the large congregation, as if drinking in the influence of so many human beings; and then, laying aside his outer garments, and putting on the black silk gown, he selects the hymn and passage from Scripture, and, taking his seat, awaits the beginning of the service."

He was unusually natural and sincere and used no

tricks to stir the emotions of his hearers. As one listener said, "I did not weep, for there was something too deep for tears."

Soon this church became famous throughout New England and later throughout the world. Mighty addresses were made from its pulpit in those stirring times of the young republic. In 1810 Channing won the attention of all progressive men in an address which bitterly condemned Napoleon and the excesses of the French Revolution, and again the people were aroused by his address given when the War of 1812 was declared. Later, when Napoleon was overthrown and somebody was to be selected by the mayor of Boston to make a suitable speech in commemoration of this fact, the choice fell upon Channing, and in the Stone Chapel the citizens gathered in 1814 to listen to his words. It was wonderful how the speaker listed the dangers and wrongs of the world, and when he came to the words "The oppressor is fallen and the world is free," the people could be restrained no more and shout upon shout rang out upon the air.

Channing's private life.—As soon as Channing entered upon his pastorate in the Federal Street Church he invited his mother and all his brothers and sisters to come and live with him. So keen was their poverty that they moved to Boston, where Channing's salary of $1,200 —unusually large for that day—kept them in reasonable comfort.

Not until Channing was almost thirty-five did he marry, and then he chose as his partner his cousin, Ruth Gibbs. His mother-in-law was wealthy and he went to live at the Gibbs' home. There were many children who came to this happy family. But the first baby died when only a few days old and nearly broke the father's heart. Said he: "Still my heart clung to her; and when I saw the last struggle on Wednesday afternoon, about twenty-four hours after her birth, I wept over her as if I had

been deprived of a long-possessed blessing. . . . I feel as if my prayers for this little one, and my baptismal and funeral services, had formed a connection between us." At a later date, while he was away touring in Europe, his boy Walter died, and his grief was inexpressible; but, like a good Christian, he triumphed over it. When his dear friend Charles Follen died and he was informed, "an expression of agony crossed his face. He covered his eyes with his hands, then looked up and said, 'It is well.'" And it was well, for his spirit ever shone forth unclouded.

The social gospel.—One of the most significant contributions which Channing made to the life of the church was his emphasis that the church should be interested in all things which pertained to the welfare of men and should be at work seven days in the week. Early in his ministry he urged his people to venture to build a "vestry" for his church, and he also suggested a great innovation —that they should own and operate a library. In addition to this, one discovers this young preacher to be noting the things that need to be improved in town: the rooms in the poorhouse are to be better aired, causes of poverty are to be traced, amusements are to be improved, rental of houses reduced, and the motives employed by men in accumulating their wealth to be purified. Much that is modern is found here, and one marvels in this spirit of venturesome pioneering.

As Channing grew his interest in people about him increased. He thought that if children must work in factories, these industries should furnish education for the youngsters they employed. He often planned how best he could gather about him a congregation of laboring men.

Education.—This same loyalty to the masses compelled him to support the excellent and epoch-making work undertaken by the Hon. Horace Mann, who became secretary of the Massachusetts Board of Education.

Horace Mann intended that every child in Massachusetts should have an education, and in this received the support of Channing. His opinion of those agencies which were aligned against Mann is expressed in a letter written to him which states, "My ear is pained, my very soul sick with the monotonous yet furious clamors about currency, banks, etc., when the spiritual interests of the community seem hardly to be recognized as having any reality."

Opposition to other evils.—Dueling also received his attention and when a man was shot in Boston as the result of one such duel his fury against the system knew no bounds. Criminals were given his consideration, and he was among the first to advocate an enlightened treatment of that class, declaring that cruelty would not work reform in the heart of a felon. Visiting the penitentiary at Philadelphia in 1832, he admired its modern treatment of its inmates.

Anti-slavery.—The outstanding evidence of Channing's social loyalty, however, is his thorough opposition to the institution of slavery. While in Richmond in his early days and later in Santa Cruz he saw the iniquity of slavery and loathed it. Later while away on a trip to Europe, William Lloyd Garrison came to Boston and began to publish The Liberator, and, to the amazement of the citizens, called aloud for immediate abolition of slavery. In 1831 the "Missouri Compromise," which permitted the extension of slavery within the Union, was signed. This brought Channing out into the open, and he espoused heartily the cause of the slave.

In 1834 riots took place in New York, and even law-abiding citizens looked on without interference at the attempts made to silence the abolitionists by force. At this time Channing said that these reformers should review their statements, go over their arguments, and then *recant nothing.* The next year he stated: "I have exhausted myself in writing my little book on slavery."

Anti-slavery convention.—Soon Elijah P. Lovejoy, of Alton, Illinois, was shot while defending his press, because he printed sentiments in his Alton Observer offensive to slaveholders. Channing petitioned for a meeting to be held in the historic Faneuil Hall for the purpose of denouncing the invasion of this right of free speech.

Channing was on the stage and the attorney-general of the State mounted the platform and gave an inciting speech in which he alluded to the slaves as "wild beasts thirsting for blood" and defended the murder of Lovejoy at the hands of the mob. It was then that a young lawyer relatively unknown rushed upon the stage, made a short speech and referring to the remarks made by the attorney-general said: "Sir, for the sentiments he has uttered, on soil consecrated by the prayers of Puritans and the blood of patriots, the earth should have yawned and swallowed him up." The tumult became deafening; but the reputation of Wendell Phillips was forever secure in the annals of American history as the defender of the oppressed and harassed, for it was none other than he who made this speech which condemned slavery in the minds of the Boston citizenry.

The new spirit in religion.—As before stated, the spirit of the church at the beginning of the nineteenth century was not overtolerant, and those strivings which had given trouble to England were taken over into her colonies as well. Especially was this true in New England, where the followers of Edwards insisted that their picture of God was the only true one, and that their conception of the church was the only one the state could countenance. But the Calvinist idea of God being so arbitrary, and forever condemning one man to hell and another to heaven, with no chance of changing the divine decree, aroused resentment, and there were murmurings among certain independent thinkers against this teaching. The election of Henry Ware as professor of divinity

at Harvard brought this to a climax. The supporters of Edwards did not wish him to serve, as he was not orthodox from their point of view.

In the opposition the leader was Channing. He opposed these theological bigots and summoned the church to unfetter itself from the teaching of Edwards which no longer availed, and which even since his death had been changed and cheapened. With great emphasis he asserted that each man could work out his own salvation and possessed the God-given right of "free inquiry into the eternal truths and by understanding the truth could be saved."

The spirit of inquiry.—Channing in glowing terms insisted that Christianity was a spiritual force to redeem the mind from evil and from dogmas; that is, truths which cannot be reasoned about but must be accepted upon authority. He exalted the reason and the will and declared there was nothing in the teaching of Jesus which could not be subjected to the reason and that the more men reverently questioned the great truths of religion and life the more they would discover the worth of such truths and be captured by them. No sin resided in asking questions regarding Christianity. Indeed, he went even further and declared that Edwards' idea of God was wrong and that he was not an arbitrary Sovereign subjecting men to his arbitrary will, but, rather, a loving heavenly Father. Repeatedly he exclaimed, *"God is perfectly good!"* Many were the misunderstandings in this age of heated discussion, and Channing was accused of believing that Christ was liable to error and sin just like other human beings. Although Channing did not believe that Jesus was God, still he denied any such statements as his opponents imputed to him, and, by his life showed that he inwardly understood and was captured by the spirit of Jesus.

The weakness of body.—All through this busy life Channing's body continued weak. His health was so

poor that friends in his church gave him a year's vacation and a handsome sum to pay for a trip to Europe. He left his children and went. Friends greeted him in Liverpool, but his strength was so low that he was obliged quickly to leave the city. While in the hills of Scotland he made a visit to the great Wordsworth, saw Lancaster Castle, now full of thieves and felons, and later was visited by Coleridge. He retired to Italy, where his strength was partly recuperated, and then arrived home to preach again to his beloved people. But it was of no use.

An assistant pastor was secured for him; then he relinquished part of his salary and finally all, because he could do so little of the church work. At last, after he had been the pastor of the Federal Street Church almost forty years, he wrote a beautiful letter saying that the church should dispense with his services altogether. In such esteem was he held that the people who had seen this little church grow to become one of the largest and most influential in the city would not let him go. He remained and died as their pastor. Weakness, fever, coughing, tuberculosis—these and a host of other pain-giving agents combined to undermine his will and dominate his spirit daily, but in vain.

The last days.—In 1842 he took a trip through the valleys of Pennsylvania, but was taken ill and was obliged to remain in bed one month. Later in the summer he went to the beautiful town of Lenox, nestled in the lovely Berkshires, but to no avail, for his strength decreased.

Said he: "What mysteries we are to ourselves! Here am I finding life a sweeter cup as I approach what are called its dregs." Finally he determined to return to Boston, but was smitten on the way and detained at Bennington among the same hills, then came typhoid, and friends sent for his brother. For twenty-six days he fought right valiantly, but was eventually obliged to say

to those about him, "The chain which the spirit wears is broken." During his last days he turned to those about him and calmly said he would like to return to Boston, if possible, "to die there." On his last day he asked that the Sermon on the Mount might be read to him, and in a low voice said to his hearers, "I have received many messages from the Spirit." "As the day declined he grew fainter and fainter. With our aid he turned himself towards the window, which looked over valleys and wooded summits to the east. We drew back the curtains, and the light glorified his face. The sun had just set, and the clouds and sky were bright with gold and crimson. He breathed no more, and without a sigh or struggle his spirit passed." The world needs such men as can say, "Never do I so earnestly desire to subdue my evil passions, and to put on humility and universal love, as when I behold the glory of God in the face, in the actions, in the words, of Jesus Christ."

Study Topics

1. How did the Master's injunction, "Ye shall know the truth, and the truth shall make you free," apply to the life and work of William Ellery Channing?
2. What should be the attitude of modern Christians toward intellectual problems in religion? Why is an open mind on religious matters essential to progress in religion?
3. Is the social gospel which Channing preached in accordance with the teachings of Jesus? Answer by means of fitting illustrations. Why must present-day Christianity concern itself with social, industrial, and economic problems?
4. Who was Horace Mann and what contribution did he make to public education in America?
5. What attitude did the church assume toward slavery? What part did the church play in the struggle to free the slaves?
6. What attitude should we as builders of the church assume toward the search for new truth? toward social, industrial, and economic problems? toward education?

Suggested Readings

Cooke, George Willis—*Unitarianism in America.*
Channing, William Henry—*Life of William Ellery Channing.*

CHAPTER XVIII

HORACE BUSHNELL RESTORES CHILDREN TO THEIR PLACE IN THE CHURCH

In 1833, when Horace Bushnell entered upon his ministry in the Congregational Church at Hartford, much of the influence of Jonathan Edwards had gone; his *Decrees* were felt to be inhuman, and when Dr. John Lord was asked before the committee which was to recommend him for ordination the time-worn question, "Are you willing to be damned for the glory of God?" he replied, "No, but I am willing that the committee should be." Then, too, the influence of Francis Asbury was being felt in every hamlet as he declared the mercy of God, and America experienced a series of revivals which lasted from 1800 to 1850. Men could not forget the message of Channing, which declared that God always was and always would be characterized by love. Horace Bushnell saw that even with this progress in the religious life of the church, children were being neglected, and that though this revivalism did great good, especially in keeping civilization along the frontiers of America a going concern, yet salvation was not being brought to children unless they submitted to being treated as adults So he was the inaugurator who restored the child to his former position in the church.

Bushnell's early life.—Born in the little New England village of Bantam, nestled back among the hills and woods twenty miles from Long Island Sound, this boy first saw the light of day on April 14, 1802. His father lived in a little cottage at the foot of a long, sloping hill which backed up more than a mile to its summit. It was a squatty house, filled with a happy family.

All the family worked, and for Horace there were berries to be picked, a large garden to be weeded, much hard wood to be sawed and split, and fields to be plowed. His early education was carried on at home under the guidance of his able mother, who taught all her children to ask questions freely and to indulge in the freedom of thought. Horace's mother also taught him music in that crude farmhouse. As he grew older he worked at wool-carding in the small village, and then at farming, and thus remained in the little New England village until he was twenty-one years old.

College days.—Bushnell was prepared for college and entered Yale in 1823. He was noted for being very strong and robust and led his class in athletics; but despite this he was not overwell known, inasmuch as he lived the life of a recluse. The music at the college chapel greatly interested him and he organized an Orpheus Society—the first musical society in the history of Yale. One of his classmates described him as "a black-eyed, sturdy, carelessly dressed, athletic, and independent good fellow, popular in spite of being blunt and exemplary."

Bushnell had great difficulty in choosing what he would become. He taught school; but did not like it at all, and wrote to a friend saying he "would rather lay stone wall any time" about the lots upon his father's farm. Then for ten months he worked for a New York daily paper—The Journal of Commerce—had "a terrible time" and then quit. He also considered becoming a lawyer and entered the New Haven Law School, where he studied for six months and then left to become a tutor upon the Yale faculty in 1829.

While teaching at Yale, Bushnell's religion caused him great difficulty, and, indeed, he said that his faith "had gone down." In 1831 there was a great revival, violently emotional and just the type that was going throughout the land in those days. Bushnell could not

see the value of this kind of a religious experience and for days indulged in spiritual darkness. Being worshiped by his students, he felt that he was responsible for their welfare, and challenged them to seek with him the worth of Christianity. This band was to search and spare not, and believe nothing which was not the truth. Going upon this basis, Bushnell finally came to the place where he accepted Christianity in its modern form and from his experience formulated two rules. The first was, "Never be afraid of doubt." The second, "Be afraid of all sophistries, and tricks and strikes of disingenuous argument." Proceeding thus, he found a very real friendship with Jesus Christ. He was wont to say that the phrase, "O God, if there be a God," was a most miserable sort of prayer for a man to be making, and repeatedly asserted that "doubt is not occasioned by investigation, but by lack of it."

Hartford.—Called to become pastor of the North Congregational Church in Hartford, Connecticut, he entered upon his pastorate May 22, 1833. From Litchfield he drove, and arrived in Hartford during a driving snowstorm such as only New England can boast, and after preaching six Sundays won the confidence of all people who heard him.

In September of that same year, not being able to live longer alone, he invited the highly cultured and good-tempered Mary Apthorp to become his wife, and they were married, living in a simple, square, two-storied house with a small green yard and a huge oak tree in the rear. A very large garden in the back of this house was cultivated by Bushnell with great industry, for it was his custom during the spring and summer to rise with the birds and cut hay while the dew was still upon it, or cultivate his vegetables and fruit for at least two hours before breakfast, and then go into the house for the happy time of family prayers, after which all the family set about the tasks for the day.

Into this happy home came sorrows, for sorrows enter the finest of homes. An infant daughter died in 1837, and at the time of her death an older child was dangerously ill and remained so for a long period. It was very sobering to Bushnell and brought hitherto unknown lines into his face. Five years later his only son passed away, and then the father knew himself to be indeed "a man of sorrows and acquainted with grief."

Bushnell's home life.—But this home was generally supremely happy and the minister used to have romps with the remaining children every day after dinner. He always saw the funny side of life and was ever ready to play whenever he found time. Though he was ill for more than twenty years, yet the fun of life never left him, and whosoever stopped at his home found plenty of joy and good fellowship therein. Wishing to be most human, he chose his clothes so that none who looked at him would be reminded that he was a minister.

The preacher.—His fame spread throughout the United States. A noteworthy lecture entitled "The Age of Homespun" was repeated again and again. Several times he was invited to address the State Legislature assembled at the Capitol in Hartford. When the celebration of the Beethoven Society took place at Yale, at which time the first organ ever installed in the college was to be dedicated, Bushnell was asked to make the chief address. So great was his reputation that Wesleyan University conferred upon him the degree of Doctor of Divinity, and Middlebury College invited him to become its president. Later the young but vigorous University of California also asked him to become its first president.

In 1844 a Great Fast Day, was celebrated in the church to ask the direction of Almighty God in the affairs of the country, for things did look gloomy, and later, in 1851, he wrote an impassioned letter to a friend in which he talks about those runaway slaves who came

North seeking to escape into Canada: "But chase a fugitive slave or withhold my sympathy and aid from a fugitive from slavery!—may God grant me grace never to do the damning sin." Such opinions did not make for peace in the land nor in Bushnell's life, but here was a man who made it one of the cardinal points of his life never to compromise and never to flinch on a moral issue—and slavery was no exception.

The great oration at Yale.—At the close of the Civil War Yale College determined to invite all her sons to return to their *Alma Mater* for a great commemoration of her honored dead. The armies were not yet disbanded, and from many fields and posts came the men and officers in their uniforms. Generals and admirals and other high officers, together with men of great distinction in civil life who mingled with a veritable host of privates who had done their best for college and country, were present. Bushnell was the central figure at this august occasion and he stood before the people like a prophet ready to bear his message. His theme was "Obligations to Our Dead," an oration in honor of the Yale men who fell in the war. When he concluded this marvelous address with the words, "These grim heroes, therefore, dead and dumb, that have strewed so many fields with their bodies, these are the price and the purchase-money of our triumph. A great many of us were ready to live, but these offered themselves, in a sense, to die, and by their cost the victory is won," his audience was moved beyond the power of one to describe. From that day to his death his fame as an orator was established.

The revival question.—Evangelism in the days of Bushnell was sometimes not a very glorious thing, for it was apt to become utterly neglectful of the children. Though very few people could be as severe on their fellows as was Edwards, yet a certain type of revivalism prevailing within the church was quite intolerant. Bush-

nell felt that in this kind of Christian life there was a danger lest men should be prone to superstition and abnormality in religion. He also believed that this type of expression of the Christian life might make men forget the place of children within the church. He did not oppose revivals, but he did insist that such gatherings were not the only means of salvation, and that, generally speaking, they offered no means at all for children to obtain that kind of a character which the Christian implies by the word "salvation." He also hoped for a nobler type of evangelism and knew that it would come in time. "The law of growth does not lie in revivals," and he set out to show the church a more normal way.

The defense of child life.—In 1847 Horace Bushnell published a book entitled *Christian Nurture*, in which he laid down what for him was one of the great propositions of his ministry, namely, "The child is to grow up a Christian, and never know himself as being otherwise." With the idea of a terrible God such as Edwards had left to these people, it is easy to see how they felt that Bushnell's proposition was impossible. The "awful child of perdition" must repent, thought they, if he would be saved.

Many of the ideas for which Bushnell stood are readilly accepted by most thoughtful persons nowadays, but at the time of his first preaching and writing about them they made a tremendous impression. Either the adult church member believed that "all children are born in sin" or else paid little attention to the place of the children in the church. He did not understand what Bushnell meant when he assumed that all children were members of the Kingdom. A society called "The Theological Institute of Connecticut" charged him with heresy; but since under the Congregational system of church government it is very hard to press charges of heresy, this accusation amounted to naught.

Bushnell was the center of a bitter controversy. Dr.

Hawes, of the Center Church, Hartford, was full of personal animosity, which was met by a personal raillery from Bushnell, which made it none the less keen. The college chapel at Yale and the New Haven churches nevertheless were open to him, and he was invited to lecture in Harvard College often. He was called a "hypocrite," a "liar," and a "Unitarian"!—as though all these terms were synonymous! Friends and members within his own church stood with him, and because the ideals of his life were delineated in his own words, "Let me do the right and let God take care of men; I want to be in no better hands," he won.

To be quite frank, the revivalistic method was not meeting the entire need of the church. When Bushnell came, advocating that they try and "grow Christians" and keep boys and girls within the church from their youth up, his idea was felt worth trying, with the result that from the day that *Christian Nurture* was given to the public, that movement, which later was to be called "religious education" within the church, has experienced a continued growth. Bushnell has done more than any other man during the past century for the Sunday school and for education in the church.

One can realize the strain under which he labored by reading a part of one of his letters to a friend: "May God in his mercy deliver me, so long as he lets me stay in this life, from all ecclesiastical brewing of scandals and heresies, the wire-pulling, the schemes to get power and to keep it. . . . The mournful thing of it is, that no man can be in it and be in the love of God."

A good citizen.—Bushnell was ever interested in his fellow citizens. If there was any city-wide evil, he was sure to be in the front ranks opposing it. For long he advocated that the city of Hartford install a water and sewerage system, and as a result of his campaign for this improvement, lived to see this city among the first in America to take this step.

In that early day, he was numbered among that select company who saw the value of city parks. When he attended the ordination service of Washington Gladden, he strolled through the beautiful roads and fields of North Adams up among the Berkshires, and pointed out to the young Gladden the exact spot where the town ought to lay out a park. For years and in the face of opposition he urged the city of Hartford to set aside property for park purposes, and pointed to an unused part of the city through which a small river ran, as a most suitable location for a park. Finally the city awoke, and to-day, thanks to Horace Bushnell's efforts, it owns one of the finest groups of parks of any city of America.

In appreciation of his service the park commission of Hartford named a park after him, and it was created out of the very land through which the river ran and which he had urged the city to turn into a park. And before his death he was able to go out into Bushnell Park and watch the masons and carpenters at work upon the beautiful State Capitol, which stands upon the hill in the center of this park and overlooks the rolling hills of Connecticut. The city of Hartford in this way rewarded the citizen who put the gospel of Jesus Christ into the life about him and made of his neighborhood a better place in which to live.

The trial of illness.—In 1870 his sickness of twenty years began to draw to a close. He spent the summer of 1874 in the beautiful little town of Norfolk with its tall elms and broad maples, and from the quietness of this place wrote to his wife, "I may last a year, or even five as a remote possibility, but I shall never be girded again, I think." When up at Bread Loaf Inn among the mountains of Vermont, he wrote to a friend, "Going steadily down but continuing to work a little." As late as 1875 he used to get out of doors and see the rising towers of the State Capitol building in Bushnell Park.

April 8, 1875, C. A. Bartol, a Unitarian minister and lifelong friend, wrote a wonderful letter which should become a classic. Both men were waiting confidently for those hours of the setting sun. Here is the note:

My Dear Friend: I hear of your increased illness. Accept my persuasion of your everlasting life and health. You and I believe in the same Being and Destiny. Should it be appointed for you to take passage first, take my love on board the wondrous vessel you sail in; and send such token as you may, back to my soul, of your blessed making port.

From one to whom your inmost is dear,

C. A. Bartol.

So weak was Bushnell that he could not answer for some time, and when he did so, stated, "My boat hangs drowsily." But Friday morning, February 17, 1876, it crossed the bar and put out for sea; yet ere he went he turned to those about him, this great man of the people, this hero of childhood, and said, "I have come along home."

Conclusion.—Wrote this man: "I have never been a great agitator, never pulled a wire to get the will of men, never did a politic thing. It was not for this reason, but because I was looked upon as a singularity—not exactly sane, perhaps, in many things—that I was almost never a president or a vice-president of any society, and almost never on a committee." He was nevertheless a builder, and in that great palace of the souls of men which is fashioned into the likeness of the kingdom of God he builded a room called the Children's Room, and so beautiful is it that they never want to leave but abide forever and forever. For besides Christ there is yet another who is glad they tarry in the Kingdom—and that is Horace Bushnell.

Study Topics

1. Describe the experiences of Horace Bushnell in trying to find his place in the world's work. Discuss the need for and value of vocational guidance to the young men and women of our day.

2. What attitude did Bushnell assume toward the religious education of children? Discuss the validity of his statement that "The child is to grow up a Christian, and never know himself as being otherwise."

3. If Bushnell's position is sound concerning the religious education of children, what is the responsibility of the church in providing religious instruction for the children?

4. To what extent has the church conceived religious education to be one of its major functions? Justify your answer. How many American boys and girls of school age are not receiving religious instruction?

5. What was Bushnell's attitude toward the revivalistic method? Why do you agree or disagree with his position?

6. Summarize the life and work of Horace Bushnell, showing how he too may be included in the great ranks of church builders.

Suggested Readings

Munger, Theodore T.—*Horace Bushnell.* Houghton Mifflin Company.

Cheney, Mrs. Mary A.—*Life and Letters of Horace Bushnell.*

CHAPTER XIX

DAVID LIVINGSTONE AND THE RISE OF MODERN MISSIONS

In a little village upon the banks of the Clyde was this boy born, and into a very poor home, and he was ever after glad of the chance to have been reared in poverty. Having young blood running high in his veins, he held his own with the other lads of the village, but at the same time was very loyal to the church he later served so well. Once he memorized the 119th Psalm "with only five hitches," and was known to be thoughtful when time for family prayers came in his home. At ten years of age he went to work in a cotton mill from six o'clock in the morning until eight o'clock in the evening. Then he would return home to study Latin by himself until late into the night, when his mother would come in and blow out his candle so that he would not wreck his health. He loved to take long hikes with his brothers, and was unusually lovable and helpful to his mother—though he did ask her to be sure the doors were locked when he mopped the floor! Swimming and fishing in the Clyde had for him unequaled delight.

At nineteen he was promoted to a spinner, in which position he earned more money, which enabled him to attend classes in medicine and Greek during the winter months. Books of travel he loved, and science, though he was birched by his father for declining to read such works as Wilberforce's *Practical Christianity* and other arid productions. Early in life he read ravenously the pioneer triumphs of the missionaries, and though his weekly pittance was limited, gave all of his spare money to their cause.

The decision to become a missionary.—September 1, 1838, he offered his services to the London Missionary Society. Upon his first appearance in public to lead a meeting, he announced the text, stared at his audience, and said: "Friends, I have forgotten all I had to say," and hurriedly left the room! The Society did not feel such a man competent to preach, but permitted him to remain with them and study medicine for two years more, after which he received his diploma from Glasgow in 1840. To China had he intended to go, but met Robert Moffat, who had been accomplishing such wonderful achievements for the building of the church in South Africa, and by this old saint was filled with zeal for the Negroes.

Upon leaving home he sat up with his father and mother until midnight and then arose to take the train at five o'clock in the morning. His mother prepared breakfast, the 121st and 135th Psalms were read, after which he left home—never again to see his father. Some years later, when he was actually returning to England, his father lay dying.

"You wished so much to see David," said his daughter, who was taking care of him in his last hours.

"Aye, very much! very much. But I think I'll know whatever is worth knowing about him. Tell him I think so when you see him."

But he was gone ere his son reached home.

The first journey to Africa.—Arriving at the little city, Cape Town, he was not overmuch welcomed. Here he remained not very long, taking a trip of many hundred of miles north to Kuruman, where Robert Moffat had toiled for so many years. Burying himself away from all white people for six months among the Bakwains, he studied their language, and while he was learning, practiced as a physician with such success that patients walked one hundred and thirty miles to be cured. He called down upon himself the blessing of every home

for the skill he used in treating mothers at the time of childbirth.

At the very beginning of his career in Africa he nearly lost his life while out hunting lions, for a large lion which he had shot jumped upon him, knocking him down, and bit his arm, so that he never could use it normally for the remainder of his life. And then, the previous shot taking effect, the mighty beast dropped dead.

The daughter of Robert Moffat.—In 1844 he married the able daughter of the great Moffat—Mary. Having lived many years with her father, she knew the natives, the manner of the missionary's life, and thus became a great help to Livingstone, who for his part loved her most devotedly. Soon after their marriage they moved north into wilder country and the chief of the Sechele tribe was converted. He offered his services to Livingstone, saying, "I can do nothing except by thrashing them; and if you like, I shall call my head-man, and with our whips of rhinoceros hide we will soon make them all believe together." Needless to say, his offer was not accepted.

At this time Livingstone and Oswald, a friend who accompanied him, discovered the Zambesi River, one of the mightiest rivers in the world, which drains the great interior of Africa, and for this Queen Victoria rewarded the missionary with a gift of money which helped him on with his work.

The second journey.—Returning north a second time from Cape Town, Livingstone made up his mind to trace the mighty Zambesi River to its source, and owning the firm friendship of Sekeletus, the chief of the tribe of the Makololo, he set out with a large band of Negroes, up the Zambesi and over the mountains to Loanda, a small town upon the Atlantic seaboard. He crossed the mountains and left the basin of the Zambesi, and although after a long while he himself fell ill with the dreaded African fever, from which he was never afterward free, he

reached the seacoast, where he found letters waiting him from his wife. It was a sick man who reached Loanda, and for weeks this prostrated explorer remained in bed, where he was gently nursed by the British consul of this fort.

Although he was now a person of world renown, he attended to his mail, sent reports to the scientific societies of Britain, and then—because he had promised his friend Sekeletus that none of his men should be deserted—he started back to Linyante, the largest village of the Makololo, and mid dangers, hardship and drownings, reached the native village, where he was received with great joy.

Victoria Falls.—For weeks he rested at Linyante in the very heart of Africa (see map facing page 188) and planned to continue his venturesome journey to the east, following the Zambesi River, to discover whether it did not flow into the Indian Ocean. Traveling over the flat plains, in the far distance they saw a huge column of either smoke or mist rising high into the heaven, and as they drew nearer, heard the noise of water. It proved to be the greatest waterfall in the world, with a volume of water far in excess of that which flows over Niagara. Livingstone christened these marvelous wonders the "Victoria Falls," in honor of the English queen; then he continued his trip down the river to the settlement of Tette, where he left his natives and then went down to the ocean. During these years he had crossed through Africa from Loanda on the west coast of Luabo at the mouth of the Zambesi River upon the east coast, and historically was the first white man to explore these unknown regions, greater than the width of the North American continent.

Home again.—Arriving home in 1857, the first thing he did was to go straight to that brave woman who had not seen her husband in five years—Mary Livingstone. Then he visited his old mother, who naturally was over-

joyed to see him again. To Africa many years before an unknown man had gone, but now he returned to Britain to discover himself to have become the most famed man of that generation in the British Empire.

Honors were heaped upon him at every turn: The Royal Geographical Society gave him a gold medal in appreciation of the work he had done for science during his trips; the great London Missionary Society held a special meeting for him; the freedom of the city of London was presented him in a gold box; Glasgow gave him the freedom of the city and a gift of two thousand pounds raised by popular subscription in addition thereto; and Oxford and Cambridge rivaled one the other in bestowing upon him degrees. He published a book of his travels which brought him a modest fortune, was sought out by the prime minister, Lord Palmerston, and afterward was interviewed by none other than the queen herself. The British Admiralty offered him anything he wanted. But he desired one thing only—to have the Africans know Jesus Christ's way of living; so, after resting for a few months, took his faithful wife and youngest child with him and returned to Africa to make further explorations and take his Makololo friends back from the eastern coast to their home in the interior of the continent.

Slavery.—One of the reasons why Livingstone returned to Africa was to interest his fellow countrymen in the awful curse of the slave traffic and to get them to see the misery it wantonly inflicted upon the Negroes. When first he had entered Africa he had seen the Boers raid native villages, carry off even little children into slavery. He mentioned in his diary one very little child slave who had been permitted to fall into the fire and whose burns were unattended until it was restored by him to its mother. During all his travels the things that made him most suffer were the brutalities related to the slave trade. In the south the Boers indulged in it, in the west the Portuguese drove their slave gangs regu-

larly to the sea, while about the great lake region toward the east the Arab cruelly took his toll of African life. Previous to the approach of the white man these people had been of a merry disposition, but through all his journeyings David Livingstone heard the lash of the white men's whip through the paths of the still forests down to the shores. It was slavery, and he cursed it with a bitter curse.

Once he caught a woman beating her little child slave and severely reproved her. "One of the men," said he, "picked up a little girl deserted by her mother; as she was benumbed by cold and wet, he carried her, but when I came up he threw her into the grass. I ordered the man to carry her, and we gave her to one of the childless women." Wherever he went he was giving his heart to the slaves and doing what he could to alleviate their hardships. After a terrible battle in the interior, he saw over three hundred blacks drown in the river, driven there by the slavers who sought to place them in bondage, and in his journal cried, "Oh, let thy kingdom come!"

The first thing he did in England was to see the prime minister to learn if something could not be done to crush this nefarious traffic, but Palmerston was cold. In Bristol he attacked the slave trade with such severity as to draw a reply from a representative of the Portuguese government who asserted that Livingstone, under the pretext of spreading the work of God and advancing science, was actually causing a *loss of commerce in the provinces by condemning the slave trade.* Men, then, as now, often put trade profits before Christian principles.

With infinite pathos he once wrote: "The strangest disease I have seen in this country seems really to be broken-heartedness as it attacks only the free who are captured, and never slaves; it seems to be really broken-heartedness of which they die. Even children who showed wonderful endurance in keeping up with the chained gangs would sometimes hear 'the sound of dancing and

the merry tinkle of drums in passing near a village': then the memory of home and happy days proved too much for them; they cried and sobbed, the broken heart came on, and they rapidly sank."

The Livingstone home.—Africa called, and so this hero left England and all the honor achieved for the Dark Continent in 1859, but before going wrote letters to all his children and to Tom, his son, in which he said, "Avoid and hate sin and cleave to Jesus as your Saviour from guilt." Livingstone loved his children, but he never knew what the happiness of home life really was. His youngest daughter was a year in the world before he heard of her, and many bitter moments of loneliness did Mary Livingstone spend when her husband was away. But when he returned there was much jolly fun, and Mrs. Livingstone said to her husband only a few days before her death: "You must always be as playful as you have always been. . . . I have always believed it to be the true way, to let the head grow wise, but keep the heart young and playful."

Soon after setting out for the east coast of Africa, however, the fever came, and on April 21, 1863, she was stricken and being unable to endure further toil, God took her. Livingstone, who had braved so many dangers and faced so many deaths, could not face this terrible affliction, and utterly broke down, weeping as a child, and in the moment of agony the great secret desire of his lonely heart came out. "Oh, my Mary, my Mary! how often we have longed for a quiet home since you and I were cast adrift at Kolobeng!" With her going, this mighty pioneer knew that the last hope of his life for a quiet home had departed forever.

The third journey.—With his determination unabated by grief, Livingstone returned to Linyante with the men who a few years before had left with him for the coast. With him, he brought a steam yacht named Lady Nyassa which he hoped to use to steam up the

Zambesi and up the Shire River into the vast Lake Nyassa. With this boat he could do little but explore further the many tributaries of the Zambesi, and then afoot he discovered the mighty lake itself. He found that there were larger and more lakes to the north, and it became his ambition to discover these too; but before he could do so the government at home had recalled the expedition, and since Livingstone had put much of his money into his boat, he was obliged to sell it.

The geographical problem.—Though Livingstone had brought more information concerning Africa to the world than any other man previous to his day, yet certain facts were greatly desired by the scientists of that time. They did not know where the great interior watersheds of Africa were located. The man who could accurately determine this was to achieve great fame. And the missionary too knew if these facts could be determined, that commerce would be that much more possible with the interior of Africa and that civilization might have opportunity to bring its blessings to these black people who were being enslaved by the traders.

The fourth journey.—Remaining in England only a short time, he kissed his youngest girl farewell and set forth. Landing near Zanzibar, he pressed inland to the northwest (if you will look at the map you may trace all this journey) in order to learn more concerning the group of these vast fresh-water lakes. He ran upon the trail of the Arabs, and then worse troubles than ever began: his goat was stolen, so that he was deprived of his one luxury—milk. Food ran short and he wrote, "I took up my belt three holes to relieve hunger." In 1867 his medicine chest was stolen—a very serious loss at that time! Rheumatic fever again beset him, he ate the hard maize, which broke off most of his teeth and made the others drop out; but still he determined to get the location of these watersheds. He came across an Arab trader who gave him some vermicelli, oil and honey—the first

he had eaten in two years—and his servants constantly betrayed him and proved unreliable and disloyal throughout the entire trip, and when they were with him used his animals brutally and seized every opportunity to steal from him or the natives among whom they traveled.

Stanley and Livingstone.—So deep did Livingstone penetrate the forests that some Arabs falsely spread the rumor that he was dead. One expedition came from England to find him, but failed. Meanwhile Livingstone pressed on, and stated if he found the sources of the Nile, he would return home never more to travel, for the end of his strength was near. His supplies ran out and he was forced to return to Ujiji, where five thousand yards of calico and seven hundred pounds of beads were stored. Upon arriving at this town he found that the Shereef of Ujiji had stolen all his goods. Penniless and not knowing what to do, he now realized that if he returned home, he never would live to make the discovery and learn the facts of the Nile sources.

The meeting.—While in this desperate mood, news came that a white man was journeying that way, and Henry Moreland Stanley, on the staff of the New York Herald, came into Ujiji and met Livingstone. The fame of this missionary had traveled round the world, and when Mr. James Gordon Bennett heard he had disappeared, so determined was he to get the facts that he commissioned Stanley to find Livingstone and gave him twenty thousand dollars to make the trip. Stanley's journey had been a terrible one, but he had won.

Stanley assumed that now Livingstone would return with him, but not at all—the warrior of Africa planned to get new stores and go inland again. After a while it was decided that these men were to part, and when Livingstone had written to Mr. Bennett, who sent Stanley to look for him, sent notes to friends in England, and especially commended his daughter, in that she had refused to urge him to return home until finding the source

of the Nile, he plunged back into the lake region. So great was this man's spirit that Stanley was impressed with the earnestness of his loyalty to Christ and often spoke of it during the remainder of his life. When on the outskirts of Ujiji, the American went down over the hill toward home, Livingstone looked upon the last white man he was to see in this mortal life.

The last journey.—During the last trip in the lake region his servants were most devoted, but the wet season was on and the water terrible. So severe were the privations that he wrote that the trip "made my hair all gray." The fever returned with increasing violence. Christmas came, and in the midst of the swamp he wrote, "I thank the good God for the good gift of his Son"—and the day was celebrated. Rain, rain, rain! Terrible wind storms. One day all he recorded in his journal was the words: "Weary! Weary!"

A few days before his last sickness he wrote: "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward." But his sickness increased; he fell from his donkey because of the loss of blood; he was carried in a litter and suffered pain all the time. When he saw that he could no longer travel he made plans for his servants to reach the coast. The night of May 1, 1873, he grew weaker and slept a little, and in the middle of the night they came in and found him kneeling at his bed. He had been in prayer and while talking with God, he died.

The triumph.—His servants buried his heart in Africa as he had desired; but his body was properly prepared and carried back to the coast with remarkable fidelity by these loyal Negroes. Not one thing was stolen when they reached the coast. They brought him to England, where a nation, stirred to its very foundations, buried him in the noble Westminster. On his tomb they inscribed words found in his diary: "All I can add in my loneliness is, may heaven's rich blessings come down on

every one, American, English, or Turk, who will help heal the open sore of the world."

Victory of Christianity.—He died not in vain. "I know I shall be cut off in that country which is now open. Do not let it be closed again," said he to the Cambridge students. And it was so.

What Florence Nightingale wrote to Livingstone's daughter in the day of her sorrow is true to-day.

"He climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God! to us may grace be given
To follow in his train!"

Study Topics

1. To what extent has the Christian Church fulfilled the Master's command, "Go ye into all the world and disciple all nations"? Let representatives of the various denominations report on the progress made by their respective denominations to the spread of Christianity.
2. Why has Africa been the victim of exploiters since the coming of the missionaries? Has the entrance of Christianity into Africa been a blessing or a curse to that continent? Justify your answer.
3. Enumerate the handicaps which Livingstone faced in his work in Africa. To what extent were his fellow countrymen in England responsible for those handicaps?
4. Trace on the accompanying map Livingstone's journeys into the heart of Africa.
5. Summarize the life and work of David Livingstone. How may we meet the challenge of his life, and the cause for which he died?

Suggested Readings

Hughes, Thomas—*David Livingstone.*
Blaikie, W. Garden—*The Personal Life of David Livingstone.*
Roberts, John S.—*Life and Explorations of David Livingstone.*
Stanley, Henry M.—*How I Found Livingstone.*

CHAPTER XX

CHARLES KINGSLEY, A LOVER OF THE COMMON PEOPLE

SITTING at the breakfast table one spring morning, Fanny Kingsley reminded her husband of an old promise: "Rose, Maurice, and Mary have got their book, and baby must have his." The father made no answer, arose and went to his study, where, with door locked, he remained for a half hour or so and returned with the story of "Little Tom" which was the first chapter of *The Water Babies*, which delightful book almost every American boy and girl has read. And Charles Kingsley —for it was none other than he who wrote this wonderful story—dedicated it to his little baby boy, Grenville Arthur Kingsley.

A poet has described Charles Kingsley as follows:

"A righteous man
Who loved God and truth above all things,
A man of untarnished honor;
Loyal and chivalrous, gentle and strong,
Modest and humble, tender and true,
Pitiful to the weak, yearning after the erring,
Stern to all forms of wrong and oppression,
Yet most stern toward himself,
Who being angry, yet sinned not.
Whose highest virtues were known only
To his wife, his children, his servants, and the poor.
And passing through the grave and the gate of death
Now liveth unto God forever more."

To discover why Kingsley is thus described is our purpose in considering this chapter.

Youth and college.—Charles Kingsley was born in 1819 in the vicarage of the village of Holne Devonshire, and lived in the vicinity of the great fens of England be-

fore they were drained and when the art of nature, good fishing, and remarkable opportunities for hunting were upon every side. He attended Helston Grammar School, and this "tall, slight boy" was very spirited, for as early as 1836 he entered Magdalen College, Cambridge, where he excelled in mathematics and the classics and also made repute by his ability to boat, fence, box, and to go duck-hunting in the fens. Three years after entering college he met the young lady who was much later to be his wife, and afterward said, concerning the time when they first met, "That was my first wedding day."

Eversley.—Having made up his mind to enter the ministry, he was ordained and sent to the very humble little village of Eversley, near London, where he served as curate. Here this man was to live for thirty-three years of his life and be buried in the little village cemetery adjoining his church. Eversley was a beautiful little town, very damp, with the large rectory, the little quaint church, and the few farmhouses stretching from the village common in every direction.

Affairs were in a sorry state at Eversley, for the church was empty while the public houses were full, and ignorance and drunkenness prevailed on every hand. The squire of the village paid more attention to his whips and hounds than to personal piety, and among his people gambling and vice flourished, while many of the lower element earned their living by smuggling. Into this situation Kingsley threw himself. The people soon discovered they had a parson who talked straight and then "hit straight," but who was unusually friendly and in his sermons used such simple language as they could understand. They discovered him to be their friend, for when times were hard he remitted the taxes which they were obliged to pay into the church; if one of them were dying, he would visit that home five or six times during the day. When a terrible epidemic of diphtheria smote the inhabitants in 1858, any passer-by could see this rector

with great bottles of gargle under each arm going from house to house teaching the folks, especially the children, a preventive treatment for their throats. He soon gained the affection of the humblest and held it in increasing degree with every passing year.

The Christian socialist movement.—After the Napoleonic War Europe was in a fearful condition, and the people, not only in France but all over the Continent and England, awoke to the fact that they had not obtained the freedom and democracy which they had fondly imagined to be theirs. The *divine right of kings* was denounced and attention was centered upon the conditions of the masses of the population, which were in pitiful plight. In all the leading nations of Europe, save Britain alone, this unrest culminated in the *Revolutions of 1848*. But Britain was saved because her people had opportunity to express this dissatisfaction openly. The poverty, filth, crime, drunkenness, and the like among the lower classes were beyond description and the conviction came that some kind of a socialist movement in the political world was the only hope of the common man.

Working Men's Associations were formed. Kingsley worked hard to organize *The Education League,* which toiled for securing education for the masses of England. He was interested when the *Cooperative Association of Tailors* was organized for doing away with the dirty sweatshop system then in vogue, and in his pamphlet entitled *Cheap Clothes and Nasty* brought a fearful indictment against this system. He was among the first who believed in the "emancipated woman."

The great exhibition.—So famed became Kingsley because of his progressive ideas in this realm that when The Great Exhibition, the forerunner of modern world fairs, took place in London, he was invited to preach to the public, and chose as the theme of his sermon "The Message of the Church to Laboring Men." The serv-

ice was held in one of the larger London churches and the huge auditorium was packed with workers, who heard this nineteenth-century prophet tell them that the religion of Jesus was essentially one for the working men. After the service was over, the rector of this church rose in his place and rebuked Kingsley for the truth he had uttered, and the meeting broke up in confusion of mind, while the preacher began to realize an opposition and bitterness which remained against him for many years. He returned home late that night, and his wife heard him pacing the floor of his study into the early morning hours, and when breakfast was come he showed her this poem, which he had written:

"Three fishers went sailing away to the west,
Away to the west as the sun went down;
Each thought on the woman who loved him the best,
And the children stood watching them out of the town;
For men must work, and women must weep,
And there's little to earn and many to keep,
Though the harbor bar be moaning."

Living conditions in England.—When this young preacher first went to Eversley, smallpox, diphtheria, and cholera raged at the usual and frequent intervals. An especially bad epidemic of the cholera swept over England in 1849 and Kingsley stayed up many nights with the mother of a large family of children and then broke down and was obliged to go into a retreat to recover his health; but the experience he never forgot, and from that day forward he became the sworn enemy of dirt and disease.

Many people piously said that this plague was a visitation from God and urged the bishops of the church to set apart a day for fasting and prayer that the scourge might be abated. Kingsley was incensed and retorted that there was no need for a fast day, but that the church and the crown might well set aside a day for cleaning up the cities and building adequate sewers. With ringing

voice he said: "I was yesterday with George Walsh and Mansfield over the cholera districts of Bermondsey; and, Oh God! what saw I! the people having no water to drink—hundreds of them—but the water of the common sewer, which stagnated full of . . . dead fish, cats and dogs, under their windows. At the time the cholera was raging Walsh saw them throwing untold horrors into the ditch and then dipping out the water and drinking it." The wrath of the prophet was roused.

The social gospel.—From this time forth Kingsley devoted his time to fighting disease and preaching health. He gave a powerful address before the *Ladies Sanitary Association,* and with eloquent words spoke of "the slaughter of the innocents," seeking to defend the children from needless death. He preached upon such themes as, "Human Soot," "The Air Mothers," and "Sermons on Cholera"—all dealing with the gospel of good health. With a mighty oratory he challenged the thinking men of Britain with these words, "The people have huts for homes, no parental love, no thrift, no cleanliness, no modesty—how can the kingdom of God flourish in an environment such as this?" The rooms were dark and damp, there were no back doors to many homes, the thatched roofs leaked and were ill smelling, and often the street drains during a storm would empty their contents into the living rooms of the people—and from such tenements rich nobility were making large profits. Kingsley insisted that Jesus Christ, by becoming a man, exalted human nature and therefore no man had a right to befoul it.

The royalty and the social gospel.—Kingsley went into the House of Commons to urge that medical officers receive better salaries, since from their meager incomes they could not buy for the distressed poor such remedies as quinine and cod-liver oil. In 1859 he was invited to preach in Buckingham Palace before the queen and king, and spoke at that time upon public sanitation. Brave

man! In 1871 the Prince of Wales nearly died of the fever, and upon his recovery Kingsley preached a magnificent sermon at Saint James Chapel upon sanitary reform, and reminded his audience of what would have been the consequence had the pestilence been fatal to the royal family.

The opposition.—One must not think that Kingsley did all this work without opposition. When he wrote a novel entitled *Yeast,* which described country and rural society with its wicked squire who bought his seat dishonestly in the House of Commons, with its indictment of the poor housing conditions, with the poverty of Christians, with its advocacy of a cleaning up of church life and rural life, a veritable storm broke about the author's head. Later, when he sought a publisher to produce another novel, *Alton Locke,* so bad was the reputation of the writer of *Yeast* that no publisher wished to take the responsibility, and it was only with the assistance of Thomas Carlyle that he was able at last to get a printer.

Kingsley was condemned as an "immoral" writer, and when some friends proposed that Oxford honor him with an honorary degree, this was refused to the everlasting hurt of Oxford. He was forbidden to preach by the Bishop of London in any church of that diocese, and though he fell ill under this abuse and looked for a pupil who might add somewhat to his income, he could obtain no pupils because he was so disliked.

The temptation to back down.—Many friends urged him to stop talking about these evil conditions in England, saying he would ruin his chances for preferment in the church. Cease to support the poor—that was the desire of friends. But Kingsley, fighting with his back to the wall, was made of different stuff. ". . . I will not be a liar. I will speak in season and out of season. I will not shun to declare the whole counsel of God. My path is clear and I will follow it." How much like Jesus he was!

And to all who would not harken he said: "Woe unto him that buildeth a wide house and large chambers and cutteth him out windows; and ceileth it with cedar, and painteth it with vermilion, but forgetteth to judge the cause of the poor and needy. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

Charles Kingsley's home life.—Regardless of how cold was the world without, the Kingsley home was always warmed by love within. The rector took occasion to see that his children had the best of the home, the sunniest and largest rooms, and built outside for them a hut where they could keep their toys, books, etc. Every Sunday morning the children bedecked the graves beside the church, and at last the people of the parish caught the sentiment and gladly joined with them in this rite of beauty. Sunday was always a happy day with its books and pictures. No corporal punishment marred that home and no multiplicity of small rules, for Kingsley often used to say, "I wonder if there is so much laughing in any home in England as in ours."

From ostracism to popularity.—After being invited to preach before the queen, as has been noted, the tide against Kingsley turned and he was invited to preach at *Saint Mary's,* Cambridge, where he made a profound impression upon the students. In 1863 he was elected to the distinguished honor of becoming a Fellow of the *Royal Geological Society.* The *Philosophical Institute of Edinburgh* invited him to give four lectures before that body. In a letter written to his wife just before going into the lecture hall he told her that he actually cried from nervousness. The man's strength was broken in the fight—but the lectures were a tremendous success. And at length he was elected regius professor of modern history at *Cambridge University,* and while holding this professorship—which he did with great honor—he was obliged to give a course of lectures to the Prince of Wales,

who later became Edward VII, King of England, Scotland, and Ireland.

Canon of Chester.—Honors increased and the prime minister proposed his name to the queen to become canon of the Cathedral at Chester. He accepted this office, and for three years renewed the religious life of the cathedral and built himself into the affection of the young men and women of that place. During all that time he never forgot Eversley.

Friendships.—Always without revenge for the cruelties he had suffered because of his friendship for common men, when humanity turned toward him he welcomed it. The time came when great men loved to count him among their acquaintances. Elizabeth and Robert Browning, those poet philosophers, were friends of his. Charles Bunsen, the famous French scientist, corresponded with him regularly. Bishop Wilberforce, was always in his support, while Max Müller, the great authority upon Oriental life, married into his family. He and Alfred Tennyson held helpful conversation. He became as greatly esteemed as previously he had been eschewed. Toward the end of his life he was elected Canon of Westminster, where he preached in the great Westminster Abbey two months of the year to vast throngs of people.

Trip to America.—So weak did he become after his election to Westminster that it was thought best for him to take a trip to America. The American people had not forgotten his friendliness when there was a cotton shortage in and about Manchester and Liverpool during the American Civil War, and how Kingsley advocated friendship for America, and how the children of Eversley brought their money weekly for relieving the suffering. He was welcomed by a delegation which met him at the pier in New York even before he landed. Harvard rejoiced to see him; he spent one night with Mr. Samuel Bowles, then famous editor of the Springfield Republican,

was honored by being invited to open the House of Representatives at Washington with prayer, was greeted heartily by President Ulysses S. Grant, and held an enthusiastic conversation with the like-spirited Charles Sumner only one hour before that great statesman was smitten down to his death at the capital.

Traveling west, he rejoiced in the beauties of the Berkshires as well as the Rockies and spent one Sunday with a party in the beautiful Yosemite Valley, where he preached to them from Psalm 104, verses ten to eighteen, which section begins with the marvelous picture of God in his creation:

> "He sendeth the springs into the valleys,
> Which run among the hills.
> They give drink to every beast of the field."

At the foot of Pike's Peak, he was taken with pleurisy and was obliged to rest there for some time, but as soon as he could recover for the journey he set out for beloved Eversley.

The last year.—Taking up his preaching again at Westminster, he found the huge place filled with people to listen to his message. But, alas! all who looked saw a broken man, a man worn out with doing good. At what proved to be his last sermon in the great Abbey he concluded with the words: "And therefore let us say with utter faith, 'Come as thou seest best—but in whatsoever way thou comest—even so come, Lord Jesus.'"

Just before Christmas, half sick himself, he faced a serious illness which entered his home and threatened the life of his beloved wife. It was a mighty fight, and he did his best to keep up the spirit of each person in the house, and in his weakness administered the communion to all, until his own strength failed and he fell ill himself.

The congregations of the cathedrals of Chester and

Westminster prayed daily for the lives of Charles and Fanny Kingsley, and though his wife recovered, his own body was too shattered. He arranged his own funeral service and asked that there be no paraphernalia, no carriages, and that no nobility, but, rather, that six laboring men of beloved Eversley carry him to his grave. During his last day on earth, when he thought there was no one in the room, he was heard to utter these majestic lines which from ancient days have fallen from the lips of men: "O Lord most holy, O God most mighty, O Holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee," and later in the day he fell asleep.

The honor.—They wanted to bury him in the great Westminster, where for these centuries the royal dust of England's kings has lain; but he would not have it so, and it came to pass that six laboring men carried him to a corner of the little burying lot next to the church at Eversley. There they laid him away. There they raised a stone, and upon the stone his wife inscribed those marvelous words, "Amavimus, Amamus, Amabimus"—"We have loved, we love, we shall love."

If you will go to Westminster, you will find two statues which will be of especial interest—the bust of Frederick Dennison Maurice, and right by his side that of his beloved disciple—Charles Kingsley. While gazing thus, the words of Max Müller will come to mind: "Fame for which he cared so little has come to him. His bust stands in the Baptistry of Westminster Abbey, by the side of his friend Frederick Maurice."

But his spirit will not be in the old Abbey. For to this very day it wanders throughout Britain.

Study Topics

1. Describe in detail the industrial conditions in England prior to 1848. Compare the status of women and children in industry at that time with their present status.

2. State specific reasons why the Church then and now should interest itself in the improvement of industrial conditions.

3. In what ways were the industrial conditions prior to 1848 reflected in the living conditions of the working class?

4. What was the content of the social gospel preached by Kingsley and what influence did it have in relieving the social evils of his day?

5. Discuss the opposition which Kingsley confronted and the manner in which he overcame it.

6. What effort is the modern church making to improve industrial relations and the conditions under which men, women, and children labor?

7. What should be the attitude of modern Christians toward labor problems? What is your attitude and is it in keeping with Christian principles?

Suggested Readings

Stubbs, Charles William—*Charles Kingsley and the Christian Socialist Movement.*

Edited by his wife—*Charles Kingsley, His Letters.*

Kingsley, Charles—*Water Babies.*

CHAPTER XXI

ALFRED RUSSEL WALLACE AND THE THEORY OF EVOLUTION

Most troublesome to the life of the church was the new study of science, for the nineteenth century was to reveal a brilliant series of discoveries and inventions which should dazzle the imagination. In the midst of this progress lived Alfred Russel Wallace. He was contemporaneous with Charles Kingsley and met that gentleman once at Oxford, having had a most delightful conversation upon themes of interest to them both.

Born into a refined but humble home at the beginning of the nineteenth century, Alfred Russel Wallace became acquainted with all of the hardships of that rugged day. His father and mother were very devotional, and religion was a joyous thing in their home. At an early age he attended the village school in Hertford, but was a pupil of only ordinary capacity. A teacher who limped because one leg was shorter than the other spent more time administering discipline in that school than in making knowledge fascinating.

To London and surveying.—At an early age Wallace was obliged to leave school, and he set out for London to master some indoor trade; but he could not stand the indoor confinement, with the result that he soon left this shop and went about seeking work. His older brother, being a surveyor, Alfred begged to be permitted to come with him and learn this science. Reveling in nature, he noted the varieties of rock, the abundance of flowers, the formation of the hills and valleys and frequently used to go hunting with some of the rich landowners whom he casually met while engaged at his tasks.

Trip to the Amazon.—Since a lull had come in the

surveying, Wallace sought to become an architect and builder of homes. He achieved, however, only a moderate success in this, and therefore decided to try his fortune as a collector of birds and butterflies. With his brother, Herbert Edward, he set sail for Pará, and after the completion of an uneventful voyage, having landed in this beautiful spot of South America, set out upon his work of collecting. For more than a year Wallace continued this venturesome task. Large and excellent collections of butterflies, moths, and birds were sent to England, where they brought a good price.

The danger and escape.—Having gained valued specimens and greater personal experience, Wallace resolved to return to England, and set sail in a ship from Pará, July 9, 1852. While in mid-ocean, this brig, laden with rubber, cocoa, and similar tropical produce, caught fire. A gallant fight was made to save the vessel, but to no avail, and late that afternoon the crew and few passengers were obliged to take to the open boats which were very leaky. During the night this huge hulk flamed. In a letter Wallace said, "It now presented an awful sight as it rolled over like a huge caldron of fire, the whole cargo of rubber, etc., forming a liquid burning mass at the bottom."

With little water, raw pork, biscuits, and some carrots this band of brave men set out for Bermuda, which was about seven hundred miles away. Ten days and nights they starved in this open boat before they were picked up by another sailing vessel which had not enough food for its own crew.

Wallace suffered a great loss because of this fire. All his personal collection which was with him was burned; also he had on board a valuable lot of parrots and some new specimens of monkeys and a wild dog, all of which were lost, so that by the time he reached London he discovered himself to be about as poor as at the time previous to his making the journey.

Introduction to scientific world.—Nowhere does Wallace show that genuine humility which ever characterized himself more than in his meeting with another young scientist who was growing increasingly popular. "I always looked up to Huxley," said he, "as being immeasurably superior to myself in scientific knowledge, and supposed him to be much older than I was. Many years afterward I was surprised to find he was really younger." At the end of a very long life, Wallace confessed his personal inferiority to Huxley because he knew no physiology, a part of the world of knowledge in which Huxley was very proficient.

With Huxley's children he had the greatest intimacy. Many years later Huxley, who was a very sensitive man, became angered at what Wallace had printed, and it seemed as if the friendship of these two great men would be broken; but again Wallace showed himself the great character that he was, and a short note written by him to Huxley succeeded in restoring mutual esteem.

Another trip to the East Indies.—Wallace, touched by the lure of knowledge, felt that his success in collecting scientific specimens in South America warranted another attempt, and so resolved on going to the East Indies. The Malay Peninsula was a very rich field for such collecting, and few of the contents of its animal kingdom were known in Europe. Receiving a free passage upon a government steamer, he traveled from England to Egypt, and after a tremendously exciting time there, when he nearly lost his life, went from Suez to the growing and beautiful city of Singapore. In the vicinity of Singapore and Java—both garden spots of the earth—he spent over three and one half years, and during that time collected eight thousand five hundred and forty specimens of bees, flies, beetles, moths, and butterflies.

The venture of eight years.—For eight years he remained in the Far East, rising early in the morning, mak-

ing hard trips into the jungles, catching his specimens, and returning late in the afternoon to work into the dark, until all these specimens were mounted and packed for shipment to England.

At this same time he learned to have a profound respect for the missionaries of the Malay Archipelago. Their devotion which made them gladly live upon one hundred and fifty dollars a year among strange people was to him a source of admiration. This great scientist never slurred the sacrifices made by missionaries. He left that for smart men who remained at home to do. During the eight years that Wallace was in the Malay Archipelago it would be difficult to tell how far he traveled, for, if you will get a map, you will readily see that the distance from Singapore to the further extreme of the island of New Guinea is greater than that from New York to San Francisco. The large islands of Borneo, Sumatra, Celebes, and Java were visited while he went as far north as Jilolo and as far south as Timor.

Birds of paradise.—During the entire eight years of travel Wallace had heard much of the wonderful birds of paradise which travelers described with ever-increasing exaggeration. Since birds had been a part of the specimens sent to England, Wallace determined to take home with him a large collection of live paradise birds. On the eighth year he met with success. The unfriendliness of the native chieftains and the severe journey by land and sea to the habitat of these birds nearly cost him his life, yet he found some of these wonderful birds, fed them upon cockroaches during the journey home, and reached England safe.

Evolution.—Charles Darwin, who had been brought up in a parsonage, gave himself to the study of science, and while Wallace was traveling, published a book entitled *The Origin of Species,* which brought a brand-new truth to the minds of men, for in this book Darwin, the

brilliant author, set forth what he called a "theory of evolution." By this theory he hoped to explain that the world was not made in the moment or the twinkling of an eye, but, rather, by a slow, deliberate, and majestically orderly process; for he insisted that if we would study nature about us, we would see the evidences of this growth. The plants also were the result of this same process: they changed from generation to generation and from lower forms to higher. They "evolved" from simpler forms to more complex.

This same method applied to animals, and in the early beginning they were of a low type, having small bodies and little brains, and they grew with the millions of years, huge bodies but little brains, and finally developed brains and the ability to think. They learned to fly, and finally one of them—man—learned how to stand upright and walk. Mr. Darwin also stated in this book that man once was a more ignorant kind of being and of lower type. He did not say that man came from a monkey, but, rather, that the *monkey* family—labeled scientifically the "primates"—and the *man* family were, so to speak, "cousins"; millions of years ago they had a common ancestor whose characteristics we do not know.

Since some people had never thought that man changed at all from generation to generation, and since they had not understood their Bibles as they read them, they felt that Darwin was not only in error but was very blasphemous and unchristian.

Wallace discovers evolution.—While away upon his long trip to the Malay Archipelago Wallace too had been noticing the order in the world about him, and had been closely observing the exactness in nature and the regular and steady development from the lower form of life to the higher. Knowing that he was on the way to a great discovery, he remained away until he should find what it all meant.

One day while suffering from a sharp attack of fever,

he went into a long meditation for some hours. Let him tell his own story:

"One day something brought to my attention Malthus's *Principles of Population,* which I had read about twelve years before. I thought of his clear exposition of 'the positive checks to increase'—disease, accidents, war, and famine—which keep down the population of savage races to so much lower an average than that of more civilized peoples. It then occurred to me that these causes or their equivalents are continually acting in the case of animals also; and as animals usually breed much more rapidly than does mankind, the destruction every year from these causes must be enormous in order to keep down the numbers of each species. . . . Vaguely thinking over the enormous and constant destruction which this implied, it occurred to me to ask the question, Why do some die and some live? And the answer was clearly, that on the whole the best fitted live. From the effects of disease the most healthy escape; from enemies the strongest, the swiftest, or the most cunning; from famine the best hunters. . . . Then it suddenly flashed upon me that this self-acting process would necessarily improve the race, because the generation of the inferior would inevitably be killed off and the superior would remain—that is, the *fittest would survive.*"

And in this way the scientific principle of *the survival of the fittest* was born.

Wallace wrote immediately to Darwin to ask if he had discovered this truth and it happened that while Wallace was thinking it through, Darwin arrived at the same conclusion in his laboratory.

The storm.—All through the civilized world there was a storm of protest against the statements of these scientists. Men of religion stated that science was false and sinful and would lead men away from God. The scientists, on the other hand, asserted that the men of religion

were bigots and afraid of the truth. Darwin especially came in for an amount of enthusiastic praise from men of science and for an equal amount of condemnation from the world of religion. Men had not yet learned that science is a glorious tool for discovering the truth of God, neither could they in those days conceive of the fact that God could work slowly and in an orderly fashion reveal himself by way of evolution as well as by any other route.

Personal generosity.—It would not have been at all unique had Wallace claimed for himself a share in the distinction and honors being heaped upon Darwin because of the discovery of evolution, and one would not have blamed him had he been a little jealous of his friend Darwin. But here again the greatness of the character of Wallace was revealed, for he came to the support of his friend, who was bitterly denounced in religious circles, and loyally defended him. He even wrote a book entitled *Darwinism,* in which he set forth, explained, and defended the teachings of his friend. Although to Wallace as much as to Darwin belongs the credit for discovering this *law* of the universe which makes life about us so much more understandable, yet he modestly went about his way.

Although there is no longer a battle waging between science on the one hand and religion on the other, and although all sane men have seen that science and evolution help explain to us how wonderfully God works, and although all great scientists know that without a reverence for God no scientific experiments are worth making, still, since the day of peace and progress in the religious and scientific world has arrived, and both science and religion are hand in hand working to find more about God, it is good to remember that individual who, in the heat of the controversy, forgot himself and rushed to the defense of his friend. A great discoverer who spent eight years of his life in the far lands of this world to find a truth was willing to lose all credit for

it, if thereby the name of a friend might be fully honored. This is the secret of the greatness of Alfred Russel Wallace. "Mr. Darwin has given the world a *new science,*" wrote Wallace, "and his name should, in my opinion, stand above that of every philosopher of ancient and modern times." How much more generous could any human person be?

The home life.—After being away from England for so long a period of time Wallace determined never to leave the beloved island again—a determination which he later forgot—and set himself to the task of arranging his valued personal collection and doing a great deal of writing for magazines and scholarly journals. All learned societies in the scientific world welcomed him again to their fellowship, and he spoke with great authority in their midst.

University honors.—Wallace's continued scholarly defense of the theory of evolution and his many writings upon a vast field of scientific matters, soon brought him great fame. His reputation spread to America, and from all over the world learned men sought his advice and opinion, and because humble he found himself becoming esteemed as great.

The University of Oxford finally resolved to honor him with the distinguished degree of Doctor of Civil Law, and he was invited to Oxford to receive his distinction. It must have been a gorgeous affair to have seen all the students and faculty with their brilliant-hued robes. Just before the degree was bestowed upon this man of the people, the university orator stepped out and said: "For having wandered long in early life through the forests of Brazil, and among those islands which lie beyond the golden Cheronese, and beneath a burning sun, he thought out and explained with wonderful insight the law according to which (as learned men now believe) new species of animals arise, namely, that a stronger and more vigorous offspring is left behind by those individ-

uals whom nature has, in some way or other, best fitted to endure the vicissitudes of life. . . . When this law was discovered almost simultaneously by the distinguished naturalist, Charles Darwin, neither begrudged to the other his meed of praise; and so high-minded were they both that each was more desirous of discovering new truths than of gaining credit for himself."

And the orator added that for this reason this honored degree ought to be conferred upon Wallace.

A trip to America.—Responding to an invitation from the Lowell Institute in Boston to come and deliver eight lectures, Wallace determined to make a trip to America. Lecturing at Williamstown, Vassar, Harvard, Yale, and many other colleges, the students gave him a hearty welcome. He thought the Capitol at Washington beautiful, and after being feted and honored throughout the United States and Canada, he returned to England, where his authority in the field of science was heightened.

Wallace, the Christian.—Alfred Russel Wallace never carried his religion about in public—it was too rare for that. In his early youth, despite the universal custom about him, he concluded it was harmful and therefore wrong to smoke and hence never used tobacco in any form. At about this same time he became drunk with wine at a private banquet, and upon returning home resolved he would never become a drunkard to please any man.

In his early years he left the church, and confessed himself to be an agnostic. He was not certain about any religious truth. But when his maturity came and when he began to investigate the orderly world about him, he became convinced that behind it all must be a great and wonderful guiding Intelligence. He was frankly a Christian. One Sunday, while upon his journey in America, he spoke in San Francisco upon the theme, "If a Man Die, Shall He Live Again?" Immortality was not difficult for him to believe. Wallace is a clear proof of the

fact that one can be a truly great man in the world of science and a devout and sincere man in the world of religion at one and the same time.

The last days.—Living to a ripe old age, honors increased as the years came, and at last the king conferred upon him the great distinction of the "Order of Merit." So infirm was Wallace that he could not go to court for the investiture, and the king sent Colonel Legge to perform the ceremony connected with this honor. Some men would have felt their dignity increased, but not Wallace, who immediately after the ceremony sat down and wrote to a relative as follows: "Colonel Legge got here at 2:40, and had to leave at 3:20, so we got a carriage from Wimborne to meet the train and take him back, and Ma gave him some tea, . . . and he showed me how to wear the Order and was very pleasant; and we were all pleased."

The democracy which stood him in stead during his youth did not forsake him in age. Though honored with the Order of Merit by the king of the Britains, when two very little children wrote to him, asking that he settle a dispute regarding how many stomachs a cow had, he interested himself in their question and sent a letter as follows:

Irene's cow	7 stomachs
Reggie's cow	3 stomachs
The farmer's cow	4 stomachs

And laughing merrily over his problem of subtraction, he sent the letter along to two better-informed little children.

The world to-day needs more great scientists like Wallace; it needs men whose religion is as simple and sincere as was his. But in a generation when men strut and boast, when men brag and think themselves greater than their brothers, as a fresh breeze into a stifled room, so comes the aroma of an humble life such as that of Alfred

Russel Wallace into a world surfeited with its own importance. And because he was meek men thought him great—and so does God.

Study Topics

1. How may a scientist such as Alfred Russel Wallace be a builder of the church?
2. Name certain classes of scientists at work in the world today and show how they are advancing the spread of Christianity.
3. What effect does scientific knowledge have upon one's faith in God? in the Bible? Why should there ever have been any controversy between science and religion?
4. By what method of investigation did Wallace arrive at the theory of evolution? Tell the story of his travels both in South America and in the East Indies.
5. What is the theory of evolution as it was worked out by Charles Darwin and Alfred Russel Wallace?
6. What Christian principles stand out in the life of Alfred Russel Wallace, especially in his dealings with Charles Darwin? How may these principles be cultivated in the lives of modern builders of the church?

Suggested Readings

Wallace, Alfred Russel—*My Life.*
Merchant, James—*Alfred Russel Wallace.*
Wallace, Alfred Russel—*The Progress of the Century.*

CHAPTER XXII

GEORGE MÜLLER BUILDS A PLACE FOR CHILDREN IN THE CHURCH

A FINE old English gentleman was making his way from the county of Wiltshire toward the city of Bristol with a little boy named John.[1] Now, John was just like any other boy who was eight years of age, only a little smaller in stature, and with this other difference: he was an orphan. At the age of six his mother had died, leaving him and a sister, and when he was eight his father died too. There was no mistake about the fact that this old gentleman—who, by the way, was his grandfather—loved him, for when death left him an orphan he was taken to his grandfather's house, where his grandmother gave him every comfort and kindness that her very humble means could supply. Little room, however, was there in that quaint old English house, for a family of no less than twenty-four children lived there, and a little grandson, no matter how much he might be loved, proved to be "the straw that broke the camel's back." Then, too, though the master of this house was an expert hand-weaver, his weekly stipend never amounted to much more than two dollars a week, and that was not enough to feed twenty-four growing, hungry sons and daughters of his own. So with genuine regret this fine old English gentleman decided that his grandson must leave home—and that explains why they were going to Bristol.

Arriving in the city, these two made their way to the home of a unique man named George Müller, who had

[1]This is substantially true, and the little boy is now my father, Mr. John Tucker, a successful business man living in Westfield, Massachusetts, and also a master builder of the church.

been settled in Bristol some years and who, because of his love for children, had given his life to making homes for boys and girls and babies who had neither father nor mother—who were orphans. Meeting this man with the quiet manner, keen eyes, and dignified side-whiskers, the solid and self-respecting grandfather said: "Mr. Müller, this is John, whom I have brought to live with you. We cannot keep him any longer and his father and mother are dead."

Although John had an unusual amount of courage, and although he knew why his grandfather was bringing him to see Mr. Müller, yet it did not dawn upon his young mind what it all was to mean until after the long conversation his grandfather rose to go. Then he knew that his own home was gone, his relatives were gone, and now the grandfather whom he sincerely loved was about to depart and leave him to face a strange world. It was too much. He broke down, and quietly sobbed and sobbed in the helpless manner of a bewildered boy. The unemotional old Englishman moved uneasily. Well did he know of the poverty related to his own large family; but beneath that solemn exterior he owned a heart tender as a child's, and repented that he had taken the boy from his fireside.

"Mr. Müller," said he, looking down at the forsaken and weeping lad, "I guess I'll take the lad back home with me again."

"He will be all right in a few minutes," responded this benignant man as he reached into his pocket, where he regularly kept a supply of candy, and brought forth a few "sweets" for the boy who was crying. "He will soon be all right, and you can leave him with me." And with these words the fatherly man took John into his own home, and the boy's grandfather returned to his hand-looms in Wiltshire. Who was this man that without money and without price fed, clothed and taught orphan boy *No. 72* for over six years, gave him a home with a

host of other orphan lads, and finally turned him out to society with the knowledge of real Christianity and with the mastery of a trade? It was George Müller, and upon him hangs our tale.

Müller's early life.—Born in the little Prussian village of Kroppenstaedt, on September 27, 1805, George Müller was reared in the family of a tax collector. Although at the age of fifteen he was confirmed in the Lutheran Church, so little did this act mean to him that he turned swindler, cheated a hotel of its bill, and was sent to jail for about one month, in which place he boasted and bragged about his sordidness with the worst of felons.

Rise of religious interest.—In 1825 he visited a Moravian meeting, and the host of the house in which this gathering took place welcomed him in, saying: "Come as often as you please. House and heart are open to you." Here the people *knelt* in prayer, and this very act made a profound impression upon Müller, who was used to seeing the haughty Prussian *stand* in prayer. His mind was riveted upon religious issues, with the result that he was soundly converted to Christianity.

He entered the University of Halle, to prepare himself for religious work, arousing the wrath of his father, who desired him to enter some more lucrative type of activity. In rage his father withdrew all financial support, and George was obliged to tutor American students at the university to secure sufficient funds for his tuition. Among those whom he thus taught was Charles Hodge, later that influential scholar and theologian at the University of Princeton.

Reaching the age of twenty-one, Müller began to preach, and in his first sermon a prominent schoolmaster in Halle, a mighty cynic, was converted.

London.—Soon his interest in missions brought him to the attention of the London Missionary Society, which invited him to London for the purpose of continuing his work and preparing himself for a missionary. Müller

planned to go, but discovered he could not leave Prussia, since he had not served his time in the compulsory military service demanded of every German youth by Prussian law. After repeated examinations, however, he was found so physically unfit as to be excused from such service and was permitted to leave his homeland for England.

When he first arrived in London he failed to learn the English language thoroughly—a fact which he was forced to lament for the remainder of his life. His first effort was a small pastorate of some eighteen members. His flocks must have thought him a strange shepherd, for he would not allow parishioners to pledge him any stated salary, but, rather, preferred to trust God and believe his wants would be provided for. Nevertheless, a box was set up in the rear of the church, into which all who desired placed contributions of money and goods. Müller never knew who was giving him strong support and who gave none, but he had enough to live on, and was embarrassed by no rich laymen seeking to impose their opinions upon his conscience.

The Scriptural Knowledge Institution, for Home and Abroad.—George Müller became interested in the biographies of such men as George Whitefield and John Newton. That noble friend of children, August Hermann Francke, who one hundred years previously had given all his money to founding homes in Halle for orphan children, especially fascinated him, and after reading the story of Francke through for the third time he determined to do something for the children about him, and from this resolve the *Scriptural Knowledge Institution, for Home and Abroad* was organized. This society, with such a long, clumsy name, was promoted by Müller for the purpose of getting funds to help children, and all who joined it submitted to most peculiar regulations: They were not to seek the patronage of the world, they were not to contract debts of any kind, they were to

circulate scriptures, and *they were to keep the needs of the organization secret.*

With the support afforded by these people thus banded together Müller determined to gather the poor children from the streets of the neighborhood where he was then living, and, giving them a bit of bread for breakfast at eight o'clock, he sought to teach them the Bible for an hour and a half. Thirty to forty children in this manner were fed; but they became such a public nuisance as they gathered daily for their dole of bread that he was finally forced to abandon this plan.

Condition of child-life in England.—While George Müller was making these experiments of feeding the children of the streets in the city of Bristol, whither he had gone to live, it must be remembered that child-life in England was at the time in a sorry plight. To be sure, Robert Owen, in the New Lannark Mills, and Robert Raikes, of Sunday-school fame, had tried to do a little service for the poorer boys and girls; but their efforts were as a drop in the ocean of childhood's misery. The Reform Laws of 1832 had just been passed, but the famine conditions, the industrial maladjustment due to the introduction of the machine into English manufacturing life, with its consequent poverty, violence, to which must be added the Corn Laws—all these things led up to the great crisis known as the Chartist Movement in 1848. And until the crisis was over, the children, being the members of society least able to protest audibly and make their sufferings both seen and heard, were the ones most cruelly oppressed.

Poor little Tom, the chimney sweep in Kingsley's *Water Babies,* is not fiction, but, unfortunately, in very fact a type of unconscious brutality which was being practiced upon the childhood of that day. Extraordinarily long hours of work, food without nourishment, disease, vice, and dirt—these were also the portion of the child. And if he perchance were robbed of father

and mother and obliged to make his own way in the world, God have pity upon him; his oppression was then the more severe. The orphan felt the pressure of the heel of neglect. When George Müller first became aroused in behalf of orphans it was conservatively estimated that there were more than three thousand six hundred orphans in England alone, who, since there was no room for them in the shambles of that day called "workhouses," were forced to live in the jails with felons, vicious characters, and other criminals. The only crime which could be pressed against them was that their fathers and mothers had died!

God only knows what might have happened to John—the lad mentioned at the beginning of this chapter—if, when his father and mother had died, his grandfather had had no friendly George Müller to whom the boy might be taken.

Wilson street orphanage.—To cope with this national distress Müller determined to open a house for orphans. He had no money at all to begin with, but determined to pray about it and then do the work if God sent the money. Holding a meeting with a few friends in Bristol, December 2, 1835, the following principles were adopted for the work contemplated:

"1. That God may be glorified in so furnishing the means as to show that it is not a vain thing to trust in Him.

"2. That the spiritual welfare of fatherless and motherless children may be promoted.

"3. That their temporal good may be secured."

These were the lofty motives which prompted their praying about the work. They forever resolved never to ask any person for one penny—*a resolve that was never broken.*

Without solicitation ten shillings and one volunteer were gained for the work. Shortly a poor needlewoman

gave them the amazing sum of one hundred pounds for an orphan Home, and by April, 1836, there was enough money at hand to open a Home for orphan girls, and with twenty-six orphans the work was begun. A few months later another Home was rented for babies whose parents had died, and within eighteen months, without solicitation, over a thousand pounds was given for this work, while in two years there were three houses, eighty-one children, and nine helpers.

Müller asserted that the reason for the success of this work lay in the fact that he trusted God absolutely for aid and never asked any man for any support whatsoever. An extract from his journal at this time expresses his method and motive: "Lord. Thy servant is a poor man; but he has trusted in thee and made his boast in thee before the sons of men; therefore let him not be confounded. Let it not be said, 'All this is enthusiasm, and therefore it is come to naught.'"

Prayer.—This humble man believed without any modification whatsoever that God answered prayer and that he would support any enterprise which was really for the good of humanity. So certain was Müller that his own work was precisely what God wanted done that one hears him giving "Eleven Reasons Why God Should Answer Müller's Prayers." He had absolute and unqualified belief that God would see to it that his work was carried through to a successful climax. Daily the workers met in the orphanage and prayed, but they never went out at any time to solicit money or other gifts.

At the beginning of this work certain regulations were adopted which insisted that nothing should be bought, no matter what the extremity was, unless there were sums of money at hand to pay for it. On the other hand, it was insisted that no matter what the cost, the children must never be hungry or naked, and that it were better to close the homes than to bring misery to the little ones. With genuine emphasis it was insisted that no existing

need was to be revealed to outsiders, lest this be construed as an indirect appeal for help. Finally it was agreed that the orphans were never to be told of the plight of their home; they were to be happy and have all their wants met. Upon this unusual platform Müller went ahead!

The struggle.—In 1838, at a time when there was not a penny in the three Homes which were then established, a friend of the cause inquired, "How will the balance sheet turn out?"

Though in desperate straits, Müller replied, "It will be as the Lord pleases."

Upon another occasion, when there was not a penny in the treasury, a lady and gentleman visited the Homes and in the course of the conversation the gentleman said, "Of course you cannot carry on these institutions without a good stock of funds."

The quiet answer was, "Our funds are deposited in a bank which cannot break."

At still another time a friend wrote, "Have you any *present* need for the institution under your care?"

To this simple request Müller gave reply as follows: "Whilst I thank you for your love, and whilst I agree with you that, in general, there is a difference between *asking for money* and *answering when asked,* nevertheless, in our case, I feel not at liberty to speak about the state of our funds, as the primary object of the work in my hands is to lead those who are weak in faith to see that there is *reality* in dealing with God *alone.*" And again Müller sent this letter when there was not a penny in sight—brave man that he was. But somehow or other God took care of these children.

Müller resolved to build a Home for his children out in the country, where there would be better air and opportunity for the cultivation of vegetables and gardens. For this purpose tremendous sums were needed and, as usual, not a penny was in the treasury.

The resolution.—Müller first prayed about this matter and then determined to present his plans as soon as all the money necessary was at hand. In 1845, thirty-six days after the plans were made, he received what was then an immense sum, one thousand pounds, for the purchase of land, and soon afterward a brilliant London architect offered first to draw the plans and then to superintend the construction of the buildings without cost.

Accommodation for three hundred children was the desire of Müller, and if so large a building was to be erected, a huge amount of furniture was to be required, and in addition the sum of five thousand pounds yearly for upkeep. To these needs there was given no prominence, no circulars were issued, and no advertising was indulged in. Only a very intimate circle of friends knew of the wants, and they were sealed to secrecy with a promise to talk with none save God about this plan. At last suitable land was found upon Ashley Down, and after a wakeful night, the owner decided to sell it to Müller at almost half its real value. In June, 1849, the orphans, numbering two hundred and seventy-five, were moved into new buildings erected upon this land, all paid for and with a balance in the treasury.

The development of an institution.—With appetite for victory whetted, Müller desired to build so as to accommodate one thousand orphans, and when eight thousand one hundred and eleven pounds—a tremendous gift for those days—was donated, this man was not in the least surprised. By 1866 no less than sixty-six thousand pounds was subscribed, and house No. 3, and then the construction of No. 4 was begun.

Very soon after this there was a series of five houses upon Ashley Down, built of stone, scrupulously plain and without any adornment, and surrounded by their vegetable gardens. In these clean, well-lighted and spacious homes, over two thousand inmates were living. These happy romping boys and girls, well taken care of,

instructed in the Christian religion—these were the results of Müller's trust in God. All these houses were free from debt, and living from day to day upon the voluntary gifts of people who were never solicited in any wise whatsoever.

The orphans themselves.—Those who lived in these homes were happy. To be sure, their lives were plain: They rose at six o'clock in the morning and had breakfast at eight. All children had to do some kind of useful work. Their food was simple but plentiful, and there was an abundance of bread, oatmeal, soups, rice, and vegetables. At Christmastide they had an orange each and—great luxury—some Christmas pudding.

Seldom was it that any child was expelled. One boy who was said to be a "confirmed liar and thief" was expelled at the age of eight years. For five years they had prayed over him, but so incorrigible was he that at last they brought him before the other orphans and, with a solemnity which must have been awesome to young children and akin to the rite of excommunication, they publicly expelled him.

Abundant health prevailed in these homes. In those days of great epidemics the death rate was surprisingly low. When cholera, smallpox, whooping cough, and similar disease scourged the cities of England, it is frightful to imagine what might have been the result, had an epidemic laid its hold upon these five houses with over two thousand children living in close quarters together! But disease graciously passed by these thresholds.

Source of the gifts.—When once the Christians of England became aware of the spirit which dominated the work undertaken by George Müller they responded heartily. One widow earning eighty-two cents weekly gave five hundred dollars to this work! A dying lad sent a few silver coins brought to his sick bed by friends; a poor boy brought his watch; some lovers decided that the money they had saved for an engagement ring should

be given to these orphan houses. One man with seven children was determined that he would also support seven orphans in these homes. Müller, for his part, was very careful that only people who could afford it should give. One woman was in debt and constantly refused to pay her creditors. When she sent in a gift it was promptly returned to her.

The triumph.—Thus from 1830 to 1896 this modest man of God built and constructed a place for children, and when, at the ripe old age of ninety-one years, he dropped to sleep, so literally had he practiced the principles of Christian stewardship that he did not even think the clothes which he wore were his own and, as a poor man, he left an estate not worth over one hundred and sixty pounds.

To be sure, his method of securing money was not the only way. Indeed, he would have done more good in the world had he frankly allowed others to know the weight of his financial burdens. But the fact remains—he did find a way to take care of his orphans.

George Müller, a Moravian minister, was a builder of the church, and as a master-builder he reared a place especially for children. So well did this worker fashion his part of the noble edifice that when John's father and mother died, he was not sent to the workhouse with the three thousand six hundred other orphans; he was not sent to asylums, factories and sweatshops with the three thousand six hundred more orphans, but, rather, he was given a chance to become a good citizen, a useful artisan, and a noble Christian. His grandfather could do no more for him; but he was saved from the social mire into which so many orphans sank in the middle of the nineteenth century, because George Müller builded well—for him. And because George Müller wrought

well, John, now become a man, is a great builder in the church.

Study Topics

1. Describe the condition of children in England in the early part of the nineteenth century.
2. What forces are at work in our modern life which provide for the moral and religious development of childhood and youth?
3. To what extent are the children of to-day the hope of the world? What is the church's responsibility toward them, and how is that responsibility to be discharged?
4. In what ways was George Müller a builder of the church? Summarize the contributions he has made to the Christian movement.

Suggested Readings

Pierson, Arthur T.—*George Müller of Bristol.*
Bergin, G. Fred—*Autobiography of George Müller.*

CHAPTER XXIII

WILLIAM BOOTH, OR THE GOSPEL FOR OUTCASTS

While David Livingstone was discovering Africa, and Charles Kingsley was engaged in making England a more healthful place for the farmers and tenants, a man approaching the prime of his manhood was busy bringing the glad tidings of Jesus to the outcasts of that country and thence to the entire world. The spirit which prompted this man to give his life for the veritable "scum" of society may be best expressed in his own words: "The rescued are appallingly few, a ghastly minority compared with the multitudes who struggle and sink in the open-mouthed abyss. Alike, therefore, my humanity and my Christianity, if I may speak of them as in any way separate from each other, have cried out for some comprehensive method of reaching and saving the perishing crowds." It was this inner power of profound sympathy for every least child of the world that drove William Booth to give his life to the organizing of the Salvation Army and to rescuing those who perished.

Father and mother.—His father was a builder and a contractor, and when his business utterly failed and the crash came, his health broke, and he died when William was but thirteen years of age.

For six or seven years William was apprenticed, but so disliked this servitude as to be overjoyed when the nineteenth birthday came and he was released from his apprenticeship—that horrible and smooth form of slavery which existed in Britain during the nineteenth century.

Religious interests.—Although Booth was successful in his church work, it was not the same with his busi-

ness life. He refused pointblank to work on Sunday, and for this reason was discharged from his position. Above all else he desired to become an evangelist; but since the church forbade him to give much time to this activity, he left the Methodists. With a wife and four little children this courageous man set forth.

During the first year he had a pretty miserable time of it, since he could not make up his mind exactly as to what he was equipped to do. At last he determined to go to London, and, entering the vilest portion of the city, there give himself for those who lived in misery.

Work in the tent.—His first preaching was in a tent in the slum section—Whitechapel—and at the conclusion of the service he wrote to his wife, who had not yet come up to London, concerning the drunkards, paupers, and notoriously wicked folks, steeped in the dregs of their own ruined lives, saying, "Those people shall be our people." To the day of his death he never forgot this high resolve, and the people whom others neglected—the filthy, the criminals, the immoral, the insane, and the lost—for these, William Booth and his wife gave their very lives.

The Salvation Army.—Many friends of perfectly good intentions urged Booth to form another church especially adapted for the lower classes of society; but he himself well knew that there were plenty of denominations already, and refused such suggestion. "My comrades, the formation of another church is not my aim. There are plenty of churches. I want to make an army."

To William Booth evil was a terrible force. It was concrete and personal. The devil led a vast army of fiends who fought against both God and man, and the only way in which God could win was to raise up another army of men who should fight on God's side. For recruits there were drunkards, firemen, and fish-sellers, women of ill fame, and rough sailors. There were dock laborers and cab drivers.

All who would enlist in this army were obliged to sign the Articles of War, which obliged the one who signed to keep away from intoxicants, to avoid bad company and evil resorts, and, finally, all who were recruited promised to devote all leisure time and spare money to the great war against sin. Carefully drawn up regulations were issued for the soldiers, and there were orders and regulations for officers and for field officers, together with an elaborate system of inspection, and in this way Booth, as commander-in-chief, was able to know all that was going on throughout the entire army. The idea struck fire among the poor and ignorant classes.

Continued growth.—No other large body of Christians seemed especially interested in aiding the poor, the sick, and the low-down folks of the slums, hence the Salvation Army had the field quite to itself. Booth knew and preached mightily that God could transform the worst life that the world had ever seen, so that the humble poor believed, and the very people whom the élite of this world thought depraved, proved themselves open to the message of love which Jesus brings to all who will listen.

The cab-horse.—So burdened was William Booth for these outcasts of society that he determined to do something drastic to gain for them the ear of the public. He wrote and published a book entitled *Darkest England and the Way Out*. In phrases that burned with indignation he ironically asserted that the poor of Britain had the right to treatment as good as that given to an ordinary cab-horse. Every cab-horse in London had a good shelter furnished him at night, while the poor often slept in gutters and upon the public bridges crossing the Thames River. Every cab-horse had enough food to keep him in health and strength, whereas babies and women and men who once had been strong, never had enough to eat, babies could not get the milk, fathers could not get the wheat, and from tuberculosis, famine, and the

like they were dying by thousands. Every cab-horse had the right to work and earn the corn which he ate. And while this was true of the horse, there were unnumbered hundreds of men who could not possibly under any circumstances obtain work and could not get the chance to win bread.

Darkest England.—At least there were three million persons in England in abject misery and destitution, and Booth was very quick to point out that this was more than the entire population of Scotland. The figures used in this book cut the English conscience to the quick, and the truth literally burned its way into the national pride. The language was terrific. Booth quoted Bishop South, who said that children were "not so much born into this world as damned into it." And when the attention of the reader was gained Booth proposed his remedy.

He proposed that the people of England should build *City Colonies,* places of refuge right in the midst of the worst sections of the city, where men overcome by vice and drunkenness might flee for refuge. After these men were rescued they should be sent to *Farm Colonies,* places out in the country where they might get fresh air, good food, and a wholesome environment, and placed firmly upon their feet. But most urgently Booth insisted that after these men were placed upon a sound footing they should be given the opportunity to join an *Overseas Colony,* where there would be land and farm work of a pioneering sort offered them. Either in Africa, Canada, or India he saw great tracts of waste land regenerated into fertile valleys and hills under the efforts of such men. He closed this mighty work which indicted the English social system with a plea that little children no longer be born into an environment of immorality where they had no single chance to lead clean lives, and begged that something be done for the babies born to drunken parents who were reared upon gin and went down early into drunkards' graves. The appeal was tremendous.

The message was like some mighty storm which broke over the heart of England and drenched it with sympathy on the one hand and with hatred on the other.

The growth of unfriendliness.—"We are moral scavengers netting the very sewers"—so spoke Booth at the very outset of his work, and it was true. And because this man of the people went out into that part of society which was being neglected, he was severely criticized. With much justice he demanded of those who found fault: "Why do not those who evidently understand so much better than we do how the work should be done, set to work and do it in their improved fashion? . . . Let them enter the great manufacturing towns and grapple with the rowdy classes of the cities or attack the godless crowds of poor Ireland. . . . Till they do this, and do it more successfully than does the Salvation Army, I do hope they will cease their efforts to draw off by their fears and suggestions the hearts and sympathies and cooperation of the few friends the Salvation Army has."

The publication of *Darkest England and the Way Out* seemed to bring all this criticism into action, and words of bitterness became transformed into deeds of hatred. Brutal mobs, encouraged by an unfriendly police, broke up his meetings upon the street. If the Army met within doors, these mobs smashed the windows and disturbed the peace of the worship. To be sure, one must confess that the members of the Army did some rather needlessly spectacular things; but this was not the fault of the General, who repeatedly wrote: "I wish we did not do so many silly things. I think I see a great difference between manly, natural, bold, daring actions, and weak, frivolous, childish comicality." But the mob never thinks, so Booth was blamed for everything.

By 1879 affairs had reached a dangerous predicament. Booth's followers would tolerate this brutality at the hands of the lawless mobs no longer. Bloodshed and

death threatened. He sent an urgent telegram to Mr. Gladstone, who was then prime minister of England, which read, "Unless something is done, . . . there will be riot and bloodshed all over our land."

Unfriendliness of ignorant religious people.—Booth also felt the venom of orthodoxy. The Bishop of Carlyle said hard things against the work, and when certain self-righteous people began to call him a "disturber of the peace" and one of the "blasphemers of religion," it must be confessed that the General was deeply disturbed. The press, pulpit, and the rich all joined hands in deriding that for which this man had given his very life.

The height of the conflict.—By 1882 Booth was obliged to report that six hundred and ninety-nine people had been viciously assaulted because of their friendliness toward the Salvation Army. Two hundred and fifty-one of these were women and twenty-three were little children, and eighty-six had been imprisoned for the sole offense of marching in the streets and singing hymns.

The attitude of Booth toward enemies.—Despite all this hatred, derision, and public slander, Booth never showed a yellow feather. He simply said to his followers: "We will go straight on." And they advanced. The great John Bright said to Mrs. Booth: "The people who mob you would doubtless have mobbed the apostles. Your faith and patience will prevail." And this prophecy came true.

Conditions were as bad as ever. There was one "Tipton Devil who had sunk so low that he sold his child's coffin for beer." The Army befriended him. An Army lassie took off her own coat one cold night and put it over a drunken woman's shoulders, and that same woman later testified, "In that moment I felt the Salvation Army was something for me." So it was everywhere that love was casting out hate and winning a great victory in the very midst of solid opposition.

Child life.—Booth's home was a very happy place for his children when they were young, and afterward, when the day came for them to leave, he longed for the time when they should return upon a visit. Notwithstanding the fact that one of his daughters went to live in America, another in Denmark, and at times all were scattered throughout the world, and Booth himself was very busy at home, he always found time to write to his children, and up to the very day of his death sent them very long and affectionate letters. When his second son left the Salvation Army and founded another organization in America, it was the first break in the family, and in public his father said very little about it.

Mrs. Booth.—One of the secrets of William Booth's greatness was the fact that he married an unusually talented wife. While he was going through his most difficult oppositions she became ill with a cancer. In 1888 her physician informed her that she was afflicted with this disease, and she said, "It seemed as if the sentence of death had been passed upon me." She kept up a bold front, returned home, and in tears told her husband about the matter in a quiet manner. Said she to him, "Do you know what was my first thought? That I should not be there to nurse you at your last hour."

Catherine Booth is one of the great heroines of the church. Keeping at her work in the Army as long as her strength permitted and enduring the fiercest of agonies—for she would not take morphine to dull the pain—she continued to cheer the men and women about her. Her pain quite broke her husband's heart. "I am realizing as never before how much harder it is to suffer than to serve," wrote she. For two long years this most distressing illness dragged along, and in her weakest moment she issued a statement to the Army: "Now at His call I am going away from you. The war must go forward." Brave woman! She would not stand in the way.

But the hour came when at last she called her husband

and taking her wedding ring from her finger, gave it to him—a token Booth treasured to his dying day, more than all else he owned.

The church friendly.—After the publication of *Darkest England and the Way Out,* leading men in the church, such as the scholarly Bishop Lightfoot, of Durham, approved of his proposed remedies, while the Archbishop Taite, of Canterbury, publicly approved of the work which the Army was doing, and Earl Cairns, who was at that time lord chancellor, came openly to its support. Some legal battles were fought and important cases were won—all of which made the magistrates more careful to give justice to the members of the Army.

The king honors Booth.—The "notorious honesty" which had characterized all the financial activities of these people, gained for them the confidence of the government. And when, in 1902, Edward VII personally invited Booth to the coronation ceremony, so great was this honor conferred upon the old leader that the last vestige of any notable opposition broke down completely.

Foreign lands.—If Jesus Christ could help the downtrodden of England, he could also aid those of other lands. So the Army was established in Sweden, Finland, Germany, and even in Australia and India. Booth had occasion later in life to inspect his work in some of these foreign nations amid great honors. In Sweden the police and soldiers came out to honor him. In Germany, at the age of eighty-one, he spoke to large throngs and told of the fifty-five thousand fallen women who had been helped. "The deepest-fallen may rise again. He has only to step into the ranks of the Army which is marching upward to the land of grace." This was his message, and rough hearts knew what he meant, and were made tender.

In 1902 Booth, now an old man, visited America. Many are living to-day who can remember this quaint old man who was fêted wherever he went. Governors vied

with each other in greeting him and the President invited him to the White House.

An automobile was purchased so that he could travel about England bringing his message to the people. At the age of seventy-four he rode long distances by auto and made from three to five long addresses each day. Wherever he went the people looked at him with love. Little children called him "Old Father Christmas." One old cripple was wheeled to the door of her cottage, where she waited many hours to see the General. By and by he rode rapidly past in his car, and this old soul cried out: "Now I can die happy. I have seen the General."

As the long years advanced, our old warrior had eye trouble and was obliged to undergo an operation upon his eye, which was not successful, causing him to lose the sight of this eye. The other eye was soon infected.

Blindness.—"I cannot somehow bring my life to frame the word, 'blind,'" he moaned. It was a sad time for this old hero.

"You mean that I am blind?" said he to his physician, and when an affirmative answer was given, he again questioned, "I shall never see your face again?" With much emotion the doctor answered him honestly. It was a terrible blow; but the mighty fighter for God, in the hour of his misery, turned to his son Bramwell and said: "Bramwell, I have done what I could for God and for the people with my eyes. Now I shall do what I can for God and for the people without my eyes."

William Booth was not ignorant of what it all meant, for very soon afterward he cried out loud to his son—how one pities him in the cry!—"Hold my hand. I am blind. I am blind! Blind!"

Finis.—From these operations the aged saint never fully rallied. The day finally came, and his children were gathered by his bedside. He bluntly asked the doctor if this were death.

"Yes," replied the physician, "this is death."

Eva, his daughter, had sent a telegram from America to Bramwell saying, "Kiss him for me."

Bramwell bent over his father and kissed him. One of his sisters said, "Kiss him for Eva." And the brother kissed him again, after which his great spirit passed into the presence of the Lord God, where there is no more death.

Said an American newspaper, "Wherever men and women suffer and sorrow and despair, wherever little children moan and hunger, there are the disciples of William Booth." Rightly could his followers say to the whole world the next morning after his death: "General Booth has laid down his sword. God is with us."

Study Topics

1. What should be the attitude of the church toward all the people in its community, whether rich or poor, educated or ignorant?
2. How did the Salvation Army originate and in response to what needs was it organized?
3. What is the present status of the Salvation Army in America? What type of work does it do and for what principles does it stand?
4. What part did the Salvation Army play in the World War? Interview some ex-service men in order to find out what their attitude toward the Salvation Army is.
5. What sterling qualities combined to make William Booth a great force in the Christian enterprise?

Suggested Readings

Railton, G. S.—*Authoritative Life of General William Booth.*
Begbie, Harold—*Life of General William Booth.*

CHAPTER XXIV

FRANCES E. WILLARD—A WOMAN BUILDER IN THE KINGDOM

During the long years through which the church had been in the building, woman as well as man had labored, carrying those elements which went into its walls and foundations, and as the years passed by, the part which woman took in the mighty enterprise became increasingly important. When one recalls here in our own America what Mary Lyon did for Mount Holyoke College, and what Alice Freeman Palmer did for Wellesley; when one thinks of Harriet Beecher Stowe, whose *Uncle Tom's Cabin* aroused so much hate toward slavery, and of Julia Ward Howe, whose "Battle Hymn of the Republic" sang of the new freedom through Jesus Christ; when one recalls those delightful hours given in the world of literature by Louisa May Alcott he will then recognize that the church cannot forget the debt it owes to the woman builder. And if the work of Miss Jane Addams, in the Hull House of Chicago, which has brought joy and happiness to so many smitten and oppressed by the misfortunes of life, or the brilliant researches of Madame Curie, which has relieved pain and saved many lives, be considered, then one will readily learn that women are just as valuable builders of the church as are men. Not least among the builders is to be found the name of Frances E. Willard.

The life of the pioneer.—Born of old New England stock in 1839, Frances—who throughout her entire life was known among intimate friends by her nickname, "Frank"—proved to be much more lively than her sister Mary, and believed herself capable of doing anything

her older brother Oliver could accomplish. Her father forbade her to ride horseback, so she learned how to ride upon the family cow. She then mastered the use of a gun, could climb trees, and cried for three days when her mother insisted that she change the style of her hair dressing, now that she had grown up. In her early days she carefully kept a diary which is remarkable for the insight it gives of her character. Various entries tell a big story: "Now I have got to do my awful needlework." "I baked a cake and had no luck at all"; and she called spring house-cleaning that "scourge of mankind."

The passion for knowledge.—"Frank's" desire for culture and learning amounted to a passion. As a girl she spent hours writing in her journal about the first school which was to be built in her neighborhood, a log hut, and the night before school was to open could not sleep from mere excitement. When her first summer vacation came she cried, and circulated a petition asking if school could not keep during the entire summer! At the age of seventeen she attended the Milwaukee Female College, which was conducted by Catherine Beecher, the sister of the eminent Harriet Beecher Stowe, and though she had not much money to spend, stood high in her marks and loved the school life. Mike Carey, one of her father's hired men, to whom she had been most friendly when at home, sent her fifty cents at this time to spend as she desired—all of which secured a ticket to the menagerie, a notebook and some peppermint candy!

"Frank" becomes of age.—Miss Willard's father would not let her read novels; but upon her eighteenth birthday she brought out from hiding a copy of *Ivanhoe* and before the fire of the sitting room began reading. "Frances, have I not told you emphatically that I did not want you reading such books?" said her father. "Yes, father. But you have forgotten what day this is," she replied with good nature and to her father's credit be it said that as soon as he remembered that she had become

of age, he permitted her to use her own judgment, though he felt it was erroneous.

Northwestern Female College.—Since Mr. Willard was so orthodox, he felt that his daughter ought to attend a school whose teachings were distinctly Methodistic, and so sent "Frank" to the new Northwestern Female College, which was a private school in Evanston, located near Northwestern College and privately conducted at this time. This college was not welcomed by the university, for many quite good people then believed that girls did not need as much education as did boys, and that little or no art was required to become an efficient housekeeper or a wonderful mother. In the charter it was written that no liquor was to be sold within four miles of the college campus, and a vigorous attempt was made to keep the atmosphere clean. At this time "Frank" had little sympathy with religion, for she labored under the conception that it was not only unreasonable but unlovely, and so became the leader of a college group of students who sought to mimic bandits and made sorry attempts to become "dashing beaux."

Religion.—Revivals were quite the thing when "Frank" attended school in Evanston, and religion was intensely emotional. In those days the test for piety was very likely to consist of feeling, and the evidence of salvation was that a person should get into a thorough ecstasy of emotion. Miss Willard could not sympathize with this and showed little interest in revivals or in the special student meetings which were being conducted. Professor James once took the liberty of asking a public congregation to pray for her. Because she was reverently classifying herself as an inquirer many people reckoned her an infidel and cruelly told her their opinions. Once she was invited, when in a public meeting, to go to the altar. With cheeks aflame she went; but finding no light in this, she returned to her room and wrote a letter to the speaker, who was one of the teachers, and said, "When I go to

the altar again I will go unasked." But the time came when she did find God, and although there was no revival in progress at the church she accepted an invitation from the minister to join the church, and, to the surprise of all in the building, arose and went to the front, quietly consecrating her life to God.

Then came the Civil War. In Evanston there was little that the inhabitants could do for the soldiers. Trains rolled through the town filled with soldiers for the Southern battlefields, and Miss Willard was deeply moved. "Somewhere," wrote she, "in Wisconsin and on the broad, bright plains of Minnesota, mothers, sisters, daughters, and wives will be weeping and praying for the soldiers. God pity them and give them peace." Her brother enlisted but was never called.

The teacher.—Little indeed was any young woman permitted to do in early days of American life save teach, but so enthusiastic for knowledge was Miss Willard, and so independent in her ideas, that she resolved no longer to take money from her father, but to earn her own living, and so accepted a position as school teacher in the village of Harlan, Illinois. She was homesick and miserable and declared: "The schoolhouse leaks, is small and dirty and meanly constructed. The children are more than half German, the rest Irish and uncultivated Americans."

She had the spirit of a true educator. "Made this day a resolve that concerning books, pictures, scenery, manners, etc., I will always express *my own* honest and candid opinion, and never say I like this or that, or think it . . . 'heavenly' or 'bewitching' merely because it is fashionable to think so."

Trip to Europe.—Soon after resigning this position Miss Willard met Miss Kate Jackson, whose people were very wealthy, and who invited Miss Willard to go to Europe as her companion. For two and one half years these two young women were in Europe and saw about all there was to be seen—at least so it seemed.

The College Dean.—The privately conducted school to which Miss Willard had gone in her student days had so far justified itself that it was taken over as a public institution for women students with the idea that eventually it should become an integral part of Northwestern University. But greatest difficulty was discovered in securing the proper leadership for it. "One day when Frances was busy nailing down the stair carpet, Mrs. Kidder, whose husband was then leading professor in the Theological Seminary, came from her home across the street, and taking a seat on the stairs, said, '"Frank," I am amazed at you. Let some one else tack down carpets, and do you take charge of the new college.' 'Very well,' answered 'Frank,' 'I shall be glad to do so. I was only waiting to be asked.'"

Soon after this incident Miss Willard became the first dean of the college. In 1871 the great Chicago fire reduced many of the supporters of the college to poverty, and the people were obliged to spend money to rebuild their homes and were unable to give to the school as formerly; but Miss Willard went right on with high courage.

Greatest difficulties were also encountered with the college itself, since the experiment in coeducation was not very far advanced in the United States. The new dean, however, put the girls upon their honor and they responded with genuine heartiness. She gave them liberty: "The young ladies shall do as they please, so long as they please to do right." In this spirit the work went forward. At last the Rev. Charles H. Fowler became president of the university, and thought that the college should become a subordinate part of the larger university. There arose a difference of opinion between him and Miss Willard, and although she had no money, and risked her future security and faced poverty for herself and her mother, she resigned her position.

Later in life, she came to think that the principles for

which he stood were right, and that her own had been erroneously conceived, and with great large-mindedness, she publicly admitted her fault and published her change of opinion. People who can do this have courage of the finer sort.

The crusade.—December 22, 1872, Dr. Dio Lewis, of Boston, spoke in Hillsboro, Ohio, upon the subject of "Our Girls." A great snowstorm prevented his departure and he stayed over another night and was persuaded to lecture upon temperance. In this lecture he urged the women of the little town to go to the saloonkeepers in person and beg of them not to sell liquor any longer. The very earnestness of the speaker made success seem possible and a thing so easy to accomplish that when he called for volunteers, timid ladies, white-haired women, and prominent citizens arose to join him. Boldly they marched into the worst places of the town and took the saloon-keepers by such surprise that these men were readily persuaded to do as they were asked and poured all their stocks into the gutter.

So amazing was this work that all over the country the women took up arms against the saloon, and women who had never known of the iniquity of their home town discovered it now as they enlisted in this crusade. They prayed in front of a saloon, and then entered and across the bar urged the keeper of the place to give up his terrible business. Illinois and Ohio seemed to be going dry, and even Pennsylvania and New York were threatened by this revival. Sometimes the women were treated politely; at other times they were shut out and often mobbed—but still they persisted.

Miss Willard was so thrilled at this great uprising of women that when she had a chance to serve their cause in Chicago she did it without salary.

The Woman's Christian Temperance Union.—In this position she had no car fare, no money for food, and was always facing poverty. Many and many a time she

went hungry and believed that these sacrifices were according to the will of God. Finally she fell ill from very weakness and her mother gave her some sound advice: "God isn't going to start loaves of bread flying down chimneys, nor set the fire going upon my stove without fuel. I shall soon see the bottom of my flour barrel and coal bin. You are out at the elbows, down at the heel, and down sick too. Now, write to those temperance ladies a plain statement of facts and tell them you have made the discovery that God works by means, and they may help you if they like." This counsel was followed and Miss Willard accepted a salary.

President of the W. C. T. U.—In 1879 so great was her ability that Miss Willard was elected president of the organization with which she worked. Her skill in getting work done was amazing. Said one of her friends, a delightful Quaker person, "If thee wants anything done, 'Frank,' just put on two other women with me on this committee; only let one of them be a permanent invalid and the other always out of town." This was the spirit that characterized the work, and the thing worth noting is—*that it got done*. The president used to say, "If Noah had appointed a committee, the ark would still be on the stocks."

Woman Suffrage.—If prohibition was ever to become a fact in the United States, Miss Willard saw that it would be because of the vote of the women. Although any person venturing to advocate giving women the vote was considered a radical and a freak, the president of the W. C. T. U. while in prayer one day came to this conclusion, and thereafter gave her energy to the cause of suffrage.

Though she was listened to with scorn, still she persisted. At Ocean Grove she carried her audience with her, and in the national convention of the W. C. T. U. in 1875 she timidly brought forth her resolution, advocating giving woman the vote, so that the home might re-

ceive greater protection, and, to her surprise, the convention carried her resolution. In 1876 the convention, meeting in New Jersey, further indorsed her program for woman suffrage. Miss Willard never liked Paul's attitude toward women, and after she had heard John Stuart Mill's wonderful speech before the House of Commons upon this question she never faltered.

The third party.—Thus another field for Miss Willard was that of politics. She tried to get first the Republican and then the Democratic party to indorse the prohibition movement, and since neither of them would pay any attention to her, she gave her energies to a party which would, and thereafter voted the Prohibition ticket.

Her achievements.—This woman of humble origin had lived to espouse three great causes; she had made her name great in the world of prohibition; she had been instrumental in advocating a third party and had made it possible; and she had been a mighty support in the crusade for woman suffrage. She never lived to see her goals achieved, and died only with the vision of the day that was to be. Some called her a rogue, others thought her silly, and still others judged her in an even more merciless manner; but she stuck to her principles, and to-day the United States of America has acknowledged her leadership and acclaimed her zeal by making those issues for which she stood a subject for constitutional amendment.

Women vote and are enabled to protect their homes and cleanse their communities, because Frances E. Willard supported generously Susan B. Anthony. America is now ridding herself of the curse of alcohol, a curse which had heretofore taken many of the brightest of her sons, and still works its havoc upon Europe and other nations of the world, because of Frances E. Willard. Prohibition never would have come had not the people been prepared for it through a process of education which lasted

nearly one century—and most conspicuous among the educators was Miss Willard.

The days of youth.—This woman, broken in the battle for the right, must have had by that inner light knowledge of the fact that she would not much longer stay on earth. In the latter part of 1897 she returned to Janesville, the town of her girlhood. She even went to the little church where as a girl she sat through the long, long services and counted the spiders upon the ceiling! And in this church she gave an address which moved all who heard her. It was her last speech in public.

In 1898 she contracted the influenza and had not the strength to rally. During her last hours she said to her attendants, "How good it is to be with God!" and on February 17, 1898, passed away, and the flags were set at half mast in hundreds of towns and cities throughout the length of the land. When the citizens of Illinois, years later, had opportunity to select two of their number to be represented by statues at Washington, they counted Frances E. Willard among their greatest—and hers is the only woman statue.

An estimate.—This woman's life was not perfect; but was of transparent goodness. Her phrase, "The Lord is real, his whole nature is love," explains the motive power of her life. As a friend said, "She knew the divine in humanity, and in the darkest, dingiest human life she recognized the aureole that no one else saw." And Lady Somerset truly stated, "But I think the greatest evidence of how deeply she was rooted in Christianity was her power of forgiveness."

Up in the great Northwest, a lot of men gathered about the campfire and the conversation drifted to the topic of "women." Many unlovely things were said and much of the thought was more than rough. Finally one of the guides was led to take part in the conversation, and his opinion about women was solicited. He gave it as

follows: "I met a woman once, East, who made me think differently. She made me believe in women, and her name was Frances E. Willard." A brilliant testimony of a rough hunter and hardy guide to the power of a pure-minded, high-souled woman. Frances E. Willard was a woman through and through, but that did not hinder her building in the Kingdom.

Study Topics

1. Name other outstanding women, besides Frances E. Willard, who have been builders of the church, and tell what they did to advance the Christian enterprise.
2. What has been the traditional attitude of the professions—medicine, law, religion, teaching—toward women seeking a place in them? In what ways has this attitude been justified or not justified?
3. What vocations within the church are now open to women? Interview some woman who is serving the church in some vocational capacity, and discover, if you can, her ideas as to the place of women in the work of the church.
4. How many women have been placed in the American Hall of Fame and what type of service have they rendered? Is it true that they won their places through service to their fellow men? Justify your answer.
5. Give a brief sketch of the life of Frances E. Willard, showing how the influences of her early life and training were reflected in her later activities.
6. Describe the origin and early activities of the Woman's Christian Temperance Union. What is the present size and scope of that organization and what is it now doing for the good of humanity?
7. What did the life and work of Frances E. Willard accomplish for the building of the church?

Suggested Readings

Strachey, Ray—*Frances Willard, Her Life and Work.*
Willard, Frances E.—*Glimpses of Fifty Years.*

CHAPTER XXV

DWIGHT L. MOODY AND EVANGELISM

The spirit of Jesus expresses itself very differently in the same generation, and it is very significant to note that while Horace Bushnell was working at his books, telling his friends in New England about religious education, another man was abroad in the world telling in his vital way the ability of God to transform the lives of men who were denied the chance of orderly growth in their youth and unbenefited by religious training. This man was Dwight L. Moody, and the revival movement which began when Francis Asbury and other Methodists first came to America previous to the year 1800, continued throughout this entire century, finding its highest expression in the efforts of this humble New Englander.

Fighting with poverty.—Up away from the ocean and where the Connecticut River narrows down to a trickling stream, and the rolling hills sharpen and throw their forms into the deep blue sky, nestles a little town called Northfield—near the northern border of Massachusetts. Here Dwight Lyman Moody was born, February 5, 1837, into a large family of robust children. While he was yet a baby his father died and cruel creditors, taking advantage of his mother's poverty, robbed her of furniture, taking even the kindling wood from the shed, leaving a widow with seven little children in dire straits.

It was only because Uncle Cyrus Holton came on that winter day and split wood and brought fuel that cold and starvation were prevented from working havoc with this entire home. Mrs. Moody refused to disband her family, and with the help of Mr. Everett, the kind old minister of the Unitarian Church, she was able to keep the wolf from the door. No complaining was per-

mitted in this humble home, and the children were taught that they need not go to the neighbors for their entertainment and pleasure. A poor, but delightfully happy Christian home was this.

One by one the various members of the family were obliged to leave home to make their earnings count in meeting the expenses. Dwight worked for a while cutting logs upon the sides of the mountains; finally, becoming discouraged with his outlook, and though only seventeen years of age and with but five dollars in his pocket, he set out for Boston to try his fortunes. He became a zealous salesman, and showed his uncles that he could sell shoes better than he could make them.

Chicago and business.—Hearing that the West was opening up and that fortunes were being made, Moody left Boston for Chicago. Before going Mr. Edward Kimball led him to a happy comradeship with Jesus Christ, from which comradeship he never departed during the remainder of his life. Later in life it became his unique opportunity to interest himself in the son of this same Mr. Kimball, and, in turn, to lead *him* into a fellowship with Jesus Christ.

Arriving in Chicago, he secured work in the shoe business and wrote to his mother that he faithfully attended prayer meeting and church. So successful was he as a salesman in the shoe store where he worked that his employer promoted him to represent the firm as a commercial traveler, in which position he earned a salary of over five thousand dollars a year—a tremendous salary in those days, especially for one so young.

Sunday-school work.—Moody decided to use his leisure moments in some form of Sunday-school work. Reasoning thus, he went into the toughest part of the city and opened a Sunday school among the street gamins. Hard was the task, for these children were dirty and ill-kept, lacking any proper understanding of either God or Christianity. Because of the visits of Moody to their

homes, and the plentiful supply of candy which he carried in his pocket, but mostly because of the sincere and genuine love that he held for children, his Sunday school grew until more than fifteen hundred used to assemble in an old hall weekly. Moody himself prepared this hall for the session, and every Sunday morning he could be seen busily rolling the beer kegs out of the hall and mopping up the beer stains. Moody felt his efforts crowned with success when Abraham Lincoln visited it on his way from Illinois to serve for his first term in the White House at Washington.

Working for the Y. M. C. A.—In the interest of the Young Men's Christian Association, his success was unusually marked. Though his religious views were conservative, his addresses and his methods of dealing with men were uncommonly sane and sensible. It was at this time that he met another American business man, Mr. Ira D. Sankey, who happened to be singing at one of the meetings at which Moody spoke. So impressed was Mr. Moody with the voice which Sankey possessed that he immediately asked if this singer would not come to Chicago and enter the religious work then being carried on at that city. Sankey was well established in business and felt inclined to remain at home and finish making his fortune. For months he held out, but finally agreed to enter the work with Mr. Moody, and for more than a quarter of a century the phrase "Moody and Sankey" was upon the lips of every intelligent American citizen, for Ira D. Sankey had a most winsome manner and attractive personality, while his voice, though not "trained" as are voices to-day, compelled attention to the thought of the song he was singing.

The writer heard him sing when an old man, and after Moody, his comrade of many years, had died. It was a simple hymn entitled, "The Ninety and Nine," which tells of the ninety-nine sheep that are safe in the fold and of one that is lost far up in the mountains and

for which the shepherd risks his life, finds his sheep, and returns to the fold rejoicing. One could see it all, and when the gray-haired singer was through, the vast throng was moved as by a tidal wave by this simple hymn. One does not wonder that crowds came to hear Mr. Sankey sing his message into the hearts of men.

The Chicago fire.—While Moody went about the country working for the Y. M. C. A. and for the Sunday schools, he had time to see that his mission in Chicago did not suffer. Then came the great Chicago fire, which destroyed most of the city. Mr. Moody's own home was burned to ashes, with all that was in it except an oil painting, which his wife carried away.

This faithful worker, however, was not discouraged, and the Y. M. C. A. building was rebuilt better than ever before, while in the place of the little mission rose the splendid Moody Church, which still may be seen in the great city.

The call to England.—A Y. M. C. A. secretary at York, England, invited Mr. Moody and his party of evangelists to visit England, agreeing to pay their expenses; Moody borrowed money for the trip, and on arriving in Liverpool found that his friend was dead. Without resources and with a party in a strange land he waited to think what he should do. By accident he discovered a letter which he had thoughtlessly put in his pocket unread before he left America, and opened it. From it he learned that other people were asking whether it would be possible for him to come and speak for them. Immediately Moody went to some small towns in England and began his work. At first the English hesitated to give their allegiance; but when they saw how genuine Moody and his followers were, they accorded them the heartiest support. So profound was the impression made that again in 1872 Mr. Moody was invited to visit Britain.

While upon this second journey, it was wrongly said that Moody and Sankey were sent to Britain

by Mr. P. T. Barnum, who was then well known chiefly for his ability to run museums and show houses. Opposition arose from many quarters, but Moody continued patiently forward. When he held meetings in the city of Edinburgh the places were packed, and so great a personage as the Rev. Alexander Whyte supported his efforts. To most of the services admission was by ticket only, and the students of the university thronged these gatherings. In this same city Donald McAllan, chairman of the Infidel Club, came to the meeting to argue Mr. Moody into silence. He was rebuked by being asked to point out one man who had sought friendship with Jesus Christ and had been refused. Being unable to answer this indictment, he withdrew his opposition.

From Edinburgh Moody went to Glasgow, where he preached in the Botanical Gardens. At Aberdeen there was a meeting upon the public golf links, and a crowd of nearly twenty thousand people listened, while the well-known scientist, Henry Drummond, and John Watson, the author of the beautiful book *Beside the Bonnie Brier Bush,* both gave him their ardent support.

The story was the same wherever he went. In Dublin the services were held in the Executive Hall, and special excursion trains were run in from the country to accommodate the people who desired to attend. In Birmingham eleven thousand people filled the great public hall, and the famous R. W. Dale, who did not believe much in revivals, asserted that he nevertheless believed in Moody. In London Professor Moffatt, who translated the New Testament so marvelously for us, gave Moody the strength of his friendship, and so enormous were the crowds who wanted to hear about the Christian *Glad Tidings* that two large corrugated iron buildings were made which were portable. And while meetings were held for two weeks in one of these buildings, the other was being moved to another part of the city, where it was to be used for the next series of services.

Evangelism in America.—So unusual was the success of Moody in Britain, and so popular had his preaching become, that when he returned home he found America very anxious to hear his message too. In Philadelphia his meetings were held in the old Pennsylvania Railroad Depot, which held thousands. In New York P. T. Barnum's Hippodrome was not large enough to hold the crowds which came to hear his words. When the World's Fair was held in Chicago he conducted a series of services in that city which commanded the attention of the people as much as the great exposition itself. Sunday morning he requested the managers of the Forepaugh Brothers Circus to rent him their great tent for evangelistic services. The management said it was too large and never could be filled. How wrong they were may be judged from the fact that thousands were turned away from the very first meeting and more attended that service of worship than the afternoon and evening performances of the circus. Thereafter this management asked Mr. Moody if he could not furnish them regularly with a preacher who would use their tent every Sunday afternoon regardless of where they were in America.

The place of music in religion.—One of the reasons explaining the success of Mr. Moody's efforts was his use of music. He taught the public of Britain and America to sing. Since he could find no hymnal suitable for his own use, he collected a number of hymns and sold them bound together for six-pence a copy; later on the same book was sold without music for two cents a copy. So great a demand for this book existed that Moody found himself embarrassed with a royalty of thirty-five thousand dollars on a single edition. He would not take it himself, but gave it to the church in Chicago, which had been only half built since the great fire, and was waiting for more money in order to complete its construction.

As the sum from hymn books became larger and larger

it was donated to the schools for boys and girls—Northfield and Mount Hermon—of which we shall hear more later. So it was through the instrumentality of Moody and Sankey that Protestant Christianity again realized the worth and power of music in the realm of worship.

We must not assume because humanity listened to this man so willingly that he never had enemies, for quite the opposite was the case. When he first conducted services in Cambridge, England, the students laughed, called out aloud during prayer, and mocked him to his face. But when Cambridge saw the sincerity of this man it responded to his message.

At the University of Oxford a drunken party came into the meeting the first night for the purpose of breaking it up. Mr. Moody denounced these cowards and challenged the English habit of fair play—and won his point. The next evening others came, and as he began to read from the Bible they called aloud: "Hear, hear." With wrath aroused, Moody flung out his rebuke, saying, "You had better play with forked lightning or meddle with some deadly disease than trifle with the word of God." The audacity of the man captured these students, and when a few nights later he challenged, "Who is going to live for Jesus Christ and openly become his disciple? Who has courage to rise in the presence of his classmates and make such a stand?" a young Trinity man rose with cheeks aflame, and after that hundreds of other students seriously promised to become Christians.

The press was also unfriendly and called him in irony "Brother Moody," and then "Crazy Moody"; but later was forced to change its estimate.

An educational program.—Though Mr. Moody believed that men ought to repent of their sins, and that revivals were needed within the church, the day came when he seemed also to realize that revivals were not enough.

One summer afternoon he saw a poor mother with two daughters sitting out upon their little front porch making straw hats to eke out a scanty existence, and learned that, though this mother was in straitened circumstances, she proposed that her two girls should have a thorough education, which had been denied their mother. All this brought back Moody's home life and the bitter experiences with painful vividness, and he then and there resolved to establish a school where such worthy girls as these should gain a good education. This was the beginning of *Northfield*—now one of the finest preparatory schools in America.

Later on, he came to see that boys from poor homes ought also to have opportunity to obtain a solid Christian education, and he had the courage to go out and raise the money and establish *Mount Hermon,* which today ranks high on the roster of preparatory schools. The number of students who have gone well equipped from these two schools into the colleges of America have been a silent but powerful testimony to the wisdom of this man in giving so much of his energy to these educational projects.

In addition to this, Moody felt that preachers in the church and lay workers should be better trained, and he became the moving factor in establishing the Moody Bible Institute in the city of Chicago. The motive which prompted this foundation was most laudable; but, unfortunately, those who have continued the work where Mr. Moody laid it down have not been dominated by the educational impulse that was his, and it is doubtful if the work as now carried on would command his approval.

He lived out the belief that a Christian without a trained mind could not be. To a certain extent it may be said that he joined hands with Horace Bushnell, and both have sought to teach the church a lesson it may do well to remember.

The close of a busy life.—His wife outlived him. He

remained active to the last. Smitten with a weak heart while conducting a mammoth series of meetings, he left for home. All the way along the route friends did what they could to cheer him. The engineer who took the train from Detroit to Saint Thomas, when he learned that the sick man was aboard said: "Tell him I'll do my best to hurry, for I am now a Christian because of what Mr. Moody did for me"—and the train sped on. Arriving home at Northfield, the sick man took at once to his bed. During the last moments he said as he came out of a stupor, "I have been within the gates." His mind wandered, and finally he actually entered the gates and they closed behind him. They buried him among the hills, on the summit of the rolling slope called Round Top. Once Dwight L. Moody said: "A holy life will produce the deepest impression. Lighthouses blow no horns, they only shine." And his own life demonstrated the truth of his own epigram.

Study Topics

1. Compare the method of doing the work of the church as advocated by Horace Bushnell with the method used by Dwight L. Moody. Which method yields the more far-reaching and lasting results? Justify your answer.
2. What place does the revivalistic method have in the Christian enterprise? In what way must it be supplemented?
3. Account for the success of Dwight L. Moody as a Christian builder. What qualities did he possess which you would like to develop?
4. Discuss the place and importance of music in the work of the church. In what way was it an aid in Moody's work?
5. What were Moody's ideas concerning the need for education not only on the part of children but adults as well? How did these ideas become realized?

Suggested Readings

Moody, William R.—*The Life of Dwight L. Moody.*

CHAPTER XXVI

ROBERT E. LEE—A CHRISTIAN GENTLEMAN

Early life of Lee.—Of distinguished lineage came Robert E. Lee, for his father was none other than "Light Horse Harry Lee," of Revolutionary War fame. From this high-spirited father did Lee get that dash and determination. Lee's mother, though an invalid, was a woman of high character and culture. His father having died when Robert was but eleven years old, the task of molding this boy's character fell upon the shoulders of his sick mother. Lee became her strong, affectionate and devoted son. He gave up much time from recreation to take her out riding, and carried her in his arms to the carriage and with the gentleness of a woman.

West Point.—To Mrs. Lee that bitter day arrived when her son must leave home, for he had decided to enter military life and had prepared himself for West Point. At eighteen he entered this training school of the army, and throughout his entire course of study kept himself temperate and under control even though the dissipation of West Point was such that Colonel Thayer, the commanding officer, was obliged to write to President Adams telling of the evil generally prevalent.

Returning to Arlington, Virginia, in 1831, he married Miss Custis, of old Virginia aristocracy, and thus became interested in the vast estates, farms, and slaves which belonged to his wife. Since he was a member of the army, when the Mexican War came on he was active, and upon several occasions gained the admiration of General Scott because of his bravery in hazardous situations.

Life before the war.—Thus before the Civil War broke out Lee was engaged in carrying on the routine work which might fall to any officer of ability in the

United States army and was known as an efficient soldier. While doing some government work he was once called upon to bury a little child who had died, and the depth of the man's heart is revealed in the fact that he tried to give all comfort possible to the child's parents. He wrote delightful letters home to his children and talked about the neighbor's cherry trees being in bloom, about his love for "fried chicken and mush," and about the need of his sons and daughters keeping within their income.

He was interested in the political struggles of his day, and showed remarkable balance of mind in writing that he hoped President Buchanan "will be able to extinguish fanaticism of North and South, and restore harmony between the different sections"—a thing which this weak and vacillating President simply could not accomplish.

His first direct connection with the struggle which resulted in the bloodiest war ever waged upon the North American continent came when, as an officer in the United States army, he was ordered to proceed to Harper's Ferry and there to arrest an old man named John Brown, who was stirring up trouble over the slave question. Lee obeyed orders promptly and with good spirit. To a friend he wrote regarding John Brown, "I am glad we did not have to kill him, for I believe he is an honest, conscientious old man."

Lee's attitude toward Negroes.—Mrs. Lee had inherited slaves from her father, and long before the war Lee took careful oversight in the process of setting them at liberty. Those who desired to remain at the old manse were received and paid wages. At the time he was setting these people at liberty he wrote, "In this enlightened age there are few, I believe, but will acknowledge that slavery as an institution is a moral and political evil in any country."

After the war his consideration for the Negroes remained the kindest. "I have always thought so, and

have always been in favor of emancipation—gradual emancipation." Lee was no friend of slavery. He had seen too much of it.

Lee asked to aid the Union.—For thirty years this officer had served the United States government, and as the war clouds gathered he was fifty years of age—having reached a time in life when most men long for rest and peace of mind. The Hon. Francis P. Blair with the knowledge of Lincoln visited Lee and offered him a command in the Union army, for all men knew of his military genius. "After listening to his remarks," said Lee, "I declined the offer he made me to take command of the army that was to be brought into the field, stating as candidly and courteously as I could that, though opposed to secession and deprecating war, I could take no part in an invasion of the Southern States."

Shortly afterward General Scott, who had achieved great prestige in the country because of his victories in the Mexican War, asked Lee for an interview, and stated that Lee ought to declare himself upon one side or the other, now that the government was facing war. During this conversation General Scott told him of the honor and preferment which would become his at the head of the Union army, and urged Lee to accept Lincoln's overtures. But Lee's response was brief as he announced his resignation: "I am compelled to; I cannot consult my own feelings in the matter."

The great decision.—Before Lee made his decision he fought a great inner battle. "The night his letter of resignation was to be written he asked to be left alone for a time, and while he paced the chamber above, and was heard to fall frequently upon his knees and engage in earnest prayer for divine guidance, she (Mrs. Lee) waited below. At last he came down, calm, collected, almost cheerful, and said: 'Well, Mary, the question is settled. Here is my letter of resignation and a letter I have written to General Scott.'"

The question *was* settled, and though the voice of duty took Lee away from advancement, honor, friendships, though it left him poverty-stricken, maligned, and enthusiastically hated, he did his duty as he saw it. He felt that Virginia was his country, and that his first loyalty came to his State, and upon this principle he entered the war opposed to the United States government.

And when the war was over he humbly said: "I did only what my duty demanded. I could have taken no other course without dishonor. And if it were all to be done over again, I should act precisely in the same manner." Men may differ with the judgment of such a man, but who can refrain from honoring so sublime a spirit? "There is a true glory and a true honor, the glory of duty done, the honor of integrity of principle."

Personal prowess.—Lee never asked any subordinate to do anything which he dared not attempt himself. In critical battles he threw caution to the winds and was found where shells fell most thickly. At the battle of Antietam, while he was sitting in the midst of a group of officers, a shell fell, burying his own glove but leaving him unharmed. He stopped at a most dangerous point in the line of battle just below Richmond and picked up a fledgling sparrow to restore it to its nest.

At Chancellorsville a Union prisoner approached him and complained that his hat was stolen by a Confederate soldier. Lee was in the midst of giving orders, but stopped immediately and made the soldier return the prisoner's hat. All the while, whether in peace or under fire, he indulged only in the most exquisite politeness.

Courage of the army.—His spirit of daring invaded the soldiers under Lee, and they fought against the greatest odds. Often the army was without medicine such as quinine and chloroform; it was without shoes and nearly barefooted; never was there enough food and blankets; beef was exhausted. So severe were the priva-

tions and the ever-present famine that officers frequently reported that their men broke down and became insane.

April 23, 1861, Lee was put in command of the Virginia State troops and began his campaign in the war. Resting under a shade-tree after a terrible battle, an army surgeon came up, and not recognizing the commander, announced, "Old man, I have chosen that tree for my field hospital, and I want you to get out of the way." Lee was not at all pricked, but calmly replied, "There is plenty of room for both of us, Doctor, until your wounded are brought up."

He inspired within the hearts of his men a rare chivalry from his own example. Once while traveling in a car he saw a wounded private having difficulty in getting on his top coat, and immediately helped; when, after a battle, there was not enough food for both prisoners and soldiers, Lee commanded that the prisoners should be attended to first; and when the hail of shot wrought havoc in the ranks of his men he burst out in terrible agony, "The loss of our gallant men and officers throughout the army causes me to weep tears of blood, and to wish that I could never hear the sound of a gun again." When Colonel Venable fell asleep in the mud and rain from sheer exhaustion after Gettysburg, he awoke to find that Lee had spread his personal oil skin over him to give protection.

This love did not weaken his discipline. He insisted upon camp cleanliness and simply would not visit a dirty camp. He sternly opposed gambling in the ranks wherever he found it. When his army determined to move into the North he gave strictest orders against pillage and any kind of plunder. Any soldier caught in the act of stealing was ordered shot, the deserter also was ordered executed, and Lee did his best to see his orders obeyed. Though the terrible conditions which existed in the prisons of Libby and Andersonville still haunt the imagination of the North, it must be candidly confessed that

Lee, upon his own testimony, stated in after years that he was entirely ignorant of the horrors perpetrated in these places. A man so outstandingly brave and clean was incapable of soiling his hands with such foul work. Lee's orders always were, "The wounded foe is to be treated exactly like a friend."

His family life.—This militant general of such genius in a great modern war was also a very loving father and thoughtful husband. He loved his home and all that it meant. Often he romped with his children; he never liked to be separated from them, and was generous in his dealings with them to a fault.

A gentle hospitality ever met those who called at the Lee home. There was an Old-World chivalry and that subtle honor for woman which characterized this man in all his doings about the house and about business. Lee never smoked. He hated strong drink and was a most ardent advocate of prohibition. He knew what liquor had done for too many sons of the Virginian well-to-do class and how many homes it had broken and how many hearts it had embittered.

Daily he attended to the business of the army, but never forgot those at home. One morning one of his generals engaged with him in the routine business of the day and then left his tent. Unannounced, this officer returned to the tent to find Lee in tears. Before him was the open letter received from home telling him of the death of his daughter. The war took all his time, but his heart was with his family. It was a cruel stroke, but it fell upon a man who could master circumstances.

Two of Lee's sons were in the war. One was on duty as an artilleryman, and became acquainted with all the grime and sweat which the arduous toil of that part of the army entails.

His other son was an officer in the army and was wounded. Shortly after the battle of Gettysburg this son was taken prisoner, and in all the pressure of this great

defeat Lee found time to write to his wife as follows: "I have heard with great grief that Fitzhugh has been captured by the enemy. Had not expected he would have been taken from his bed and carried off, but we must bear this additional affliction with fortitude and resignation and not repine at the will of God . . . we must bear our labors and hardships manfully. Our noble men are cheerful and confident. I constantly remember you in my thoughts and prayers." The wife of this captured son was dying at home, and several of Lee's officers suggested that an attempt be made to exchange his son with prisoners so that he might return home to his dying wife. Lee was profoundly moved, but steadfastly refused to ask for any favor even for his own son that he would not ask for the humblest soldiers in the army.

Gettysburg.—The outcome of Lee's attempt to invade the North was the battle of Gettysburg, for General Meade met Lee with overwhelming numbers at this place and a battle was fought. Lee's plans could not be worked. For one reason or another his generals arrived upon the scene too late. With a valor careless of life these Americans were meeting one another, and they fought with a fearlessness never before witnessed in this world. General Pickett charged, and when his ranks were decimated again and again, he was driven back. The tide was turned, and with consummate skill Lee withdrew his battered and shattered army. So terrible was the disaster, which was no fault of his, that for once his emotions overcame him and he cried out in very travail of soul: "Too bad! Too bad! Oh, too bad!" But he fought the war through to the end.

Appomattox.—Gettysburg was the high-water mark of the struggle, and so keen a mind as Lee's must have clearly seen that the end was sure to be defeat. His army fought until it was but a shadow of its former self, and when at last it seemed as if flesh and blood could go no further, General Grant opened up negotiations to prevent

further shedding of blood. It was a magnanimous thing to do, for the Union men were sure of victory; they were better fed and clothed and outnumbered Lee's army.

In a little brick house, Lee and Grant met—Lee dressed neatly, as befitted a son of the cavaliers, and Grant in the slouchy and somber garb befitting a western plainsman. To meet with Grant and arrange the terms of surrender called for more courage from Lee than the most dangerous battle. He represented a brave army, and General Longstreet said to Lee on the way to meet Grant: "General, unless he offers us honorable terms, come back and let us fight it out."

Grant, however, was no less noble, and could spare a vanquished foe. With great dignity and courtesy Lee met Grant and the terms were arranged. After the short meeting Lee left the little house at Appomattox and urged his soldiers to go home, to lay down their arms, and never again to take up arms against the United States government.

In Lee, Grant appreciated a gallant foe. He would allow no salutes and no public marks of joy over Lee's surrender.

In the finest sense of the phrase Lee was a "man of God." He was a member of the Episcopal Church, and early in life was confirmed in its membership as a Christian.

Religion during the war.—When the conflict raged about him Lee was calm within, since he made sure daily to keep friendship with God. Army camps are not famed for piety, but Lee took interest in religion and visited many prayer meetings which took place in the camp of his soldiers. When General Wise damned a civilian out of camp, Lee reasoned with him against profanity and ended his conversation by offering to do the cursing for Wise's brigade!

Certain Jews requested the privilege to attend some service at the synagogue at Richmond, but this request

was denied by their captain. When Lee heard of it he reversed the decision and stated that officers should always respect the religious convictions of their men.

Being a loyal Episcopalian, a certain lady reproached him for not refraining from certain dishes during Lent, but Lee cheerfully replied that he proposed to abstain from certain sins—which he thought was a better procedure. At all times he tried to practice the democracy of Jesus, and though a man of war, sought ever to make peace among his acquaintances. In the army his courtesy was the same to the peasant as to the prince.

The death of Stonewall Jackson.—When that ardent Christian, Stonewall Jackson, was mortally wounded, Lee was profoundly moved and persisted in asserting to comrades, "Jackson cannot, he will not die." Later in the day Jackson sent a most affectionate greeting to his beloved commander, and Lee returned the love of this princely man by saying, "Tell him that I wrestled in prayer for him last night as I never prayed, I believe, for myself."

The church.—Lee was loyal to the church. In the gloomy hours of the war a friend in his tent told him that the chaplains of the army were praying constantly for him. The old hero's face flushed, tears started from his eyes, and with choked utterances, arising from deep emotion, he replied: "Please thank them for that, sir. I warmly appreciate it. And I can only say that I am a poor sinner, trusting in Christ for salvation, and need all the prayers they can offer for me."

With all his piety Lee was not a "saint," for he had a violent temper which caused him trouble. Rarely did it get beyond him, yet when he saw brutality—such as one of his men flogging an artillery horse—it was more than he could stand and the storm broke. He tried to live uprightly before his children, and wrote to a friend telling how he noticed his boy walking in his steps through the snow. "When I saw this, I said to myself,

'It is time for me to walk very straight when this fellow is already following in my tracks.'"

Loyalty to the United States.—A certain lady felt so bitter toward the government that she was training her sons to hate all that it stood for. When Lee heard of it he wrote to her: "Madam, don't bring up your sons to detest the United States government. Recall that it is your country now. *Abandon all these local animosities and make your sons Americans.*"

Most remarkable in Lee's life was his ability to love people. After the war he made this astounding statement: "I have fought against the people of the North because I believed they were seeking to wrest from the South dearest rights. But I have never cherished bitter or vindictive feelings, and have never seen the day when I did not pray for them." How like Him who said, "Love your enemies," this sounds!

College president.—After the war many offers were made to Lee, whose fortunes were quite swept away by the defeat. A European estate was proffered, but he declined it. A fifty thousand dollar salary with a nominal business relation was presented, but he valued his good name as worth more than money and would not accept this offer. At last, for the meager stipend of one thousand five hundred dollars yearly, Lee became president of Washington College and spent five useful years trying to send out into the world youths who would be sharp of mind and consecrated to Christianity at heart.

The crown.—But the war had undermined his strength and a rheumatic heart began to trouble him. His last act was done in the vestry of his own church. He rose in prayer to ask a blessing upon the board which was there meeting and then sank in his chair and was gone.

Lee failed in his highest hope. He was defeated. But he was great. Success and greatness are not identical. His lover, Thomas Nelson Page, writes of his going: "Yea, ride away, thou defeated general! Ride through the

broken fragments of thy shattered army, ride through thy war-wasted land, amid thy desolate and stricken people. But know thou art riding fame's highest way.

> 'This day shall see
> Thy head wear sunlight and thy feet touch stars.' "

And so he went; but in the heart of every Southerner is a shrine erected to him—not built of marble or brass, but of love. So this builder of the church builded the best he could. In some of his efforts he failed. But as with all who build the church he will forever be great. And it is the genius of Jesus Christ that he recognizes greatness as being of a higher order than success.

Study Topics

1. What is the difference between greatness and success? Which would you rather achieve?
2. Was Robert E. Lee justified in refusing a command in the Union army in preference to the command of the Southern army?
3. What motives led Lee to accept charge of the Confederate army? To what extent were these motives in the interests of the common good?
4. Discuss Robert E. Lee's qualities as a Christian. What help and inspiration could one derive from a careful study of Lee's life?

Suggested Readings

Page, Thomas Nelson—*Robert E. Lee.*
Bradford, Gamaliel—*Lee, the American.*
Gilman, Bradley—*Robert E. Lee.*

CHAPTER XXVII

BOOKER T. WASHINGTON—A NEGRO PROPHET

"God is no respecter of persons"—so preached Peter, and no more glowing proof of this truth is to be found in the history of the Christian Church than in a remarkable personality known among men as Booker T. Washington. Born somewhere around 1857—he himself never knew the exact date—in West Virginia, in slavery, and without any name, he learned that his father was a white man, but exactly who he never knew. His mother was an ignorant Negress who loved her boy very dearly. He slept upon the dirt floor of the cabin and wore a shirt of unfinished hemp which was so rough as to cause agony to his tender skin. Washington ever recalled with a glow of gladness the loving care which his mother bestowed upon him during his lifetime.

Freedom and education.—At the conclusion of the Civil War the slaves of the plantation upon which Washington and his mother toiled were called to the house of the master, and told they were free. Washington's mother left the plantation to live in Malden, where her children could work in the salt factory. Here it was that Washington began his education, and he related: "The first day I entered school, it seems to me, was the happiest day I have ever known." After some unknown fashion his mates in the factory called him "Booker," and so when the school teacher asked him his name, he told her "Booker," and since many of the Negroes were taking names from illustrious statesmen, he assured her that his last name was "Washington."

Thus informally named, the label stuck to him through-

out the remainder of his life. He arose for school at four o'clock each morning, after which he worked until nine o'clock in the evening. Later he was sent to work in the coal mine, and though each day he entered in great fear of the dark, he took a book with him and read by the rays of the little light placed upon the front of his miner's cap.

Shortly after beginning work in the coal mine he secured a position with a New England lady who was living in Malden, West Virginia—Mrs. Ruffner—who permitted him to tend her vegetable garden in the day and attend night school every evening. She was remarkably exact, thrifty, and orderly. She gave Booker just the discipline he needed and taught him the value of cleanliness, for all of which he expressed appreciation publicly, in his later years. While he was living with Mrs. Ruffner he joined the Baptist Church and continued a faithful member of it during his life.

At that time General S. C. Armstrong was conducting a school of very high merit called Hampton Institute and Booker resolved to ask for admission. Arriving as far as Richmond, he ran out of funds and was obliged to sleep under a board sidewalk that night. He worked for the captain of a steamboat, and by sleeping each night under the sidewalk, was able to get enough funds to proceed to the Institute. Securing the position as assistant janitor, he lived on cornbread every day save Sunday—when he received some white-flour bread—and in 1875 graduated.

The call to Tuskegee.—In 1881 some citizens of good repute in the little town of Tuskegee, Alabama, had secured an annual appropriation from the State Legislature of two thousand dollars for educating Negroes who had been set free from slavery, and having heard of a splendid address which Mr. Washington had previously made at his *Alma Mater,* he was invited to become principal of this school. He accepted this invitation and went

to the school, which met partly in an old broken-down wooden church and in a little shanty, where the students held an umbrella over the teacher whenever it rained, and the winds blew through the cracks in the walls during the winter season.

The work of the first few years was very elementary and Mr. Washington not only was obliged to tell the students how to prepare food, but also how to eat it properly. In the very first year he summoned his faith and borrowed five hundred dollars for the purchase of a farm. Washington was proud of his fellowship with Negroes. "I had rather be what I am, a member of the Negro race," said he, "than to be able to claim membership with the most favored of any other race."

Begging in a great cause.—If money should be obtained for this work, Mr. Washington knew that he must go North to get it, for the South was terribly impoverished by the war. With foreboding he started out, and made his first speech in the Congregational Church at Chicopee, Massachusetts. Thence he went to the little town of Northampton, where he could find no colored family which would entertain him. Some people insulted him—for he was a Negro—when he asked them for aid. But later in life these very people, overcome by shame, gave him, yearly, handsome sums for his work.

The development of a great Negro school.—Booker Washington never stressed the grievances of Negroes. He urged them to "put brains into the common things of life." General S. C. Armstrong campaigned with him for buildings. Some money was raised, the students dug the cellars, made the bricks, sawed the lumber, and then built these buildings. Mr. Washington never asked for money to accomplish what these loyal students could do for themselves. Year after year the buildings went up and the number of students increased. All who came were obliged to work, and nearly all wanted to work because of their need for money. They were taught how

to raise cotton, sweet potatoes, peaches, and the like. The Negro who "produced good works" was the one who always gained recognition—this was the spirit of Tuskegee. All students were obliged to pay a part of their expenses, to learn to work, and to see clearly the dignity of labor.

Tuskegee.—What came out of the tumbled-down church and the shanty, if told in full, would constitute one of the great romances of American life. It is only possible to say that this simple beginning grew into a school of over one thousand students. The school was composed of an agricultural department; a large farm of eight hundred acres; a mechanical department with its harness, tailor, paint, and shoe shops; a domestic science department with its laundry, dressmaking, and millinery rooms; a nurses' training school; a night school for those who worked all day and could not otherwise obtain an education; a choir of seventy-five, a choral society of one hundred and fifty members, a Bible school; and besides all of this, there was a regular academic course which prepared students of high standing for college.

The first great event in the history of Tuskegee was when President McKinley made a visit to the school. There had been race riots after his election and bitterness existed between Negroes and the whites. As a demonstration of national good will toward what Mr. Washington was trying to accomplish the President decided to make a visit. It was a gala day, and arches from the railroad station to the school were erected and covered with flowers. All the members of the Cabinet were present, while the governor of Alabama, who also had been invited, was present with his staff. About six thousand people spent an entire day reviewing the work being undertaken at this school. An inspection completed, the guests adjourned to the beautiful chapel built by the Negroes themselves, and members of the Cabinet, and finally the President gave addresses to the multitude.

The climax came when President McKinley said, "To speak of Tuskegee without paying special tribute to Booker T. Washington's genius and perseverance would be impossible."

So remarkable had been the growth of this school that Mr. Washington feared what might become of it after his death. One half his time was spent going about the country raising large sums for its maintenance. At last he decided a large endowment must be raised. December 4, 1899, a great rally was arranged at Carnegie Hall in New York for the purpose of beginning the campaign for money. Ex-President Cleveland was to preside, but on the day of the event, being taken suddenly ill, he sent a most enthusiastic note together with a check for twenty-five thousand dollars which he had secured from a rich lady. This interest of the ex-President aroused all present, and with Mr. Walter H. Page, then editor of the Atlantic Monthly, and later one of our ambassadors, making a most eloquent speech, and with General Carl Schurz presiding—he who had done so much for civil reform in the United States—the work began, and large sums were donated. Before Mr. Washington died he saw the endowment for his school increased to over $500,000. It was a magnificent feat.

"As I look back now over our struggle," said Mr. Washington, "I am glad that we had it. I am glad that we endured all those discomforts and inconveniences. I am glad that our students had to dig out the place for their kitchen and dining room. I am glad that our boarding place was in that dismal, ill-lighted, and damp basement. Had we started in a fine, attractive, convenient room, I fear we would have 'lost our heads' and become 'stuck up.' It means a great deal, I think, to build on a foundation which one has made for himself."[1]

---

[1]From *Booker T. Washington's Own Story of His Life and Work,* Doubleday, Page & Co., publishers. Used by permission.

The defender of the Negro.—Mr. Washington, however, did not confine all his energies to the work of his school, but gave himself fully to the needs of his race. They could not well meet with their new life immediately after their delivery from slavery. At times the ignorant Negro was very indiscreet and almost every one of them knew what some kind of persecution meant. When speaking to a large colored audience in the Fifteenth Street Presbyterian Church at Washington, he urged his race to give less time to office-seeking and more effort to business and industrial enterprise. Later on in life he wrote for The Outlook an article in which he condemned the colored ministry in the United States for being ignorant. When he saw the truth he spared not his dearest friend in pursuit of it.

But most of his efforts were given to defense and encouragement. When Benjamin Tillman, of South Carolina, proposed certain legislation which would reduce the opportunities which Negroes might have for knowledge, Washington wrote him such a protest as was published all over the country. Later when an effort was made to disfranchise the Negro in Louisiana, he published another statement of such power as to be sent broadcast over the land, and even while upon his deathbed he sent out notices in which he urged our government to be more patient with the people of the black republic of Haiti and more lenient in its treatment of them.

The curse of lynching.—Mob rule is degrading and brutalizing and is the profoundest menace to the vitality of any nation. Citizens of the lower sort in the United States have the habit of taking the law into their own hands when they suspect a neighbor guilty of serious crime, and without trial they often kill him by burning, hanging, or some other equally definitely planned way of torture. Aside from being brutal, this "rule of the mob" defies the Constitution of the United States, which explicitly states that no man shall be punished in any man-

ner at all without the due process of a trial. Though Negro mobs have gathered at times and killed white men, it is generally the white men who have gathered and killed or "lynched" some Negro.

Often it is discovered that the Negro who is lynched is innocent of the crime of which the mob suspected him. Mr. Washington carefully went into this matter of lynching, and for years Tuskegee has kept accurate statistics about these mob murders which give damning evidence against the white men who participate in them, and bring a blush of shame to the cheeks of one who believes in the law which Americans of all generations have died to preserve. Armed with this evidence, Mr. Washington went before the American public with a terrible moral indictment.

Why Washington opposed lynching.—He cursed lynching because it made men brutal. He told how once he heard a little blue-eyed, flaxen-haired boy say, "I have seen a man hanged; now I wish I could see one burned." And Washington rightly said that any father ought to feel that he would rather have seen his child buried than to think thus. He opposed lynching because it was an insult to the jury system of America: it belittled the sheriff, it mocked the lawmakers of the land, all of whom were white men. With tremendous earnestness he affirmed, "With the best of the white people and the best of the black people standing together in favor of law and order and justice, I believe that the safety and happiness of both races will be made secure."[2] And when he announced, "Fiat of law cannot make an ignorant voter an intelligent voter, . . . cannot make one citizen respect another," the American conscience was aroused.

He showed that four fifths of the Negroes were lynched for some other alleged crime than rape. He showed that in

---

[2]From *Booker T. Washington's Own Story of His Life and Work*, Doubleday, Page & Co., publishers. Used by permission.

six years nine hundred Negroes had been lynched—only a few less than perished in all the battles of the Spanish-American War. He announced that unless the government took drastic measures to see that the law was obeyed by *all* the people, this dread curse would spread all over the land like a mighty pestilence. America chose not to hear the voice of this prophet, and has neglected to insist upon the sovereignty of the law, and the results have been exactly what Washington predicted. He spake, but we did not listen; and now he is with us no more, we would to God that his magnetic voice might again be raised in our midst to rouse our hearts, prod our consciences, and quicken our actions to stamp lynching and mob rule out of our midst, before, as with some dread malady, it be too late.

Robert Gould Shaw.—So eloquent was Washington that demands for him to speak came from all parts of the United States. In the spring of 1897 a monument was erected in Boston to the memory of Robert Gould Shaw. who had commanded a regiment of Negro soldiers during the Civil War, for he was commander of the Massachusetts Fifty-ninth.

This regiment had suffered fearfully at Fort Wagner, but the color sergeant, William H Carey, would not give up the flag, and after the battle spoke the immortal words, "The old flag never touched the ground." During a mighty oration in the crowded assembly at Boston at the dedication of this monument, Washington, who had never met Sergeant Carey and did not know him by sight, alluded to these now famed words. It so happened that the sergeant was sitting in the front seat of the hall with the same old flag on his lap. As Mr. Washington brought out these famous words, the sergeant rose, and hung the flag where the audience might see it. The effect was tremendous. The audience rose, cried, clapped, shouted, and stamped upon the floor for sheer enthusiasm. It was a sight the like of which Boston had not seen in almost a

century. And the governor of the State forgot his dignity so much as to rush to the front of the platform and call out, "Three cheers for Booker Washington."

At the close of the Spanish-American War, in the Chicago Auditorium, which seats three thousand seven hundred and fifty persons, Mr. Washington spoke. It was a time of great jubilation, and President McKinley was there with his Cabinet. The voice of the great Negro rose above the murmur of the crowd, and a profound hush brooded over all. In the hour of triumph, this man dared say, *"We have succeeded in every conflict except to conquer ourselves in the blotting out of racial prejudices."* He made an eloquent plea for justice toward the Negro, and then, turning toward the box in which the President of the United States sat, thanked him publicly for all he had done in recognition of the Negro, and expressed his gratitude in such glowing periods that the chief executive rose from his seat and openly bowed his acknowledgment, while the audience approved with tremendous applause.

Honors achieved.—Men of all degrees in life honored Washington. He lunched at one time or another with almost every governor in the Northern States. President Roosevelt had the courage of his convictions and, despite the protest of ignorant people who dislike Negroes, invited Mr. Washington to dine with him at the White House.

As early as 1896 Harvard University honored both Mr. Washington and itself by bestowing upon him the honorary degree of Master of Arts. It was the first honorary degree any New England University had ever bestowed upon a Negro, and when Mr. Washington was thus honored he found himself among the goodly company of Bishop John H. Vincent, General Nelson A. Miles, and other such prominent men. So hard did he work for his school, his colored farmers, and the safety of the Negro that his strong body could not stand the strain.

His last public speech was in the enormous Woolsey Hall at Yale, where he moved a mighty throng of people to shouts and tears alternately. It was an address of masterful eloquence and he left the building exhausted. He met with some prominent men in New York the following day, and they, seeing his weakness, urged him to be examined by a physician. So bad was his condition that they took him at once to the splendid Saint Luke's Hospital, which the Episcopal Church maintains atop the beautiful Morningside Heights in New York. He grew worse and his wife was summoned.

"I was born in the South, I have lived and labored in the South, and I expect to die and be buried in the South." With this indomitable will he started home, and this love for the South in his heart gave him a strength which made him ride against death on the long journey home. He won. They carried him to his home from the train and the next morning he passed into the presence of the God of good-will and love.

The triumph.—Neither Negroes nor whites despaired at his funeral. Seth Low, that distinguished citizen and ex-mayor of New York, sent a telegram saying that the board of trustees were still behind Tuskegee. Friends met at the chapel and sang his favorite Negro melody,

> "Tell all my father's children,
> Don't you grieve for me";

and then they sang that ever-living classic of the black race, "Swing Low, Sweet Chariot," after which the friends of this princely man broke into that beautiful refrain, "Still, Still With Thee." And they laid his body away in the midst of the school grounds which he loved so well.

Theodore Roosevelt, who knew him well, said, "I profited much by my association with Booker T. Washington. I owed him much along many different lines. I

valued greatly his friendship; and when he died I mourned his loss as a patriot and an American."

After the passing of Sir Christopher Wren, the architect of so many of those beautiful cathedrals, some friends challenged, "If you would find his monument, look about you." So it is with Booker T. Washington: "If you would find his monument, look about you."

Study Topics

1. What is the Christian attitude toward the Negroes? Have the Negroes received fair treatment at the hands of the white people since their emancipation from slavery? Give your reasons for the answer.
2. What progress in their economic, industrial, social, educational, and religious status has been made by the Negroes in the last fifty years? In what ways has their progress been hindered? In what ways has their progress been aided by the church?
3. Discuss Booker T. Washington's struggle for education. Why is an education worth fighting for?
4. Describe the efforts made by Booker T. Washington in behalf of his race. How has the race benefited by them?
5. To what extent will it be possible for the black race to achieve equality with the white race? What is Christianity's responsibility in this struggle for achievement?

Suggested Readings

Scott, Emmett J., and Stowe, Lyman Beecher—*Booker T. Washington, Builder of a Civilization.*

Washington, Booker T.—*Up From Slavery.*

Holsey, Albon L.—*Booker T. Washington's Own Story of His Life and Work.*

CHAPTER XXVIII

A BUILDER OF A NOBLER CITY

THE builders of the church must work in all manner of places. Some build new races; others construct a nobler manhood or womanhood; but that high task was left to Robert William Dale to demonstrate for a skeptical world that the builder of the church can and ought to build a city more beautiful and fit to live in.

On December 1, 1829, Dale was born in London and reared in a poor family. His talented mother from the very beginning desired her son to become a minister.

Early life in the church.—At a young age he became interested in religion, having troubled moments wondering whether or not he really was a Christian. "At last—how I cannot tell—all came clear; I ceased thinking of myself and of my faith, and thought only of Christ; then I wondered that I should have been perplexed for even a single moment." This was the way in which Dale described his conversion at the age of fourteen and one half years. Shortly afterward he joined the Congregational Church, became active in the Sunday school, and, having spent much time in reading, he began preaching at the remarkably youthful age of sixteen. He could not have been much of a preacher, for his talent did not impress his pastor, Dr. Campbell, who refused to cooperate with those persons interested in sending Dale to school more adequately to prepare him for the ministry.

Finally Mrs. Cash, a woman of comfortable circumstances, but with no excess wealth, guaranteed the necessary hundred dollars a year, and this young man was forthwith privileged to enter Spring Hill College. For the rest of his life Dale regarded this woman as the one person who made possible his education.

College.—While at college Dale was overworked, and as a result of this was frequently overcome by fits of depression. Often could he be found in the historic Town Hall of Birmingham listening to such men as Fergus O'Connor, who was one of the leaders in the Chartist Movement of 1848, while such heroes as John Bright, Kossuth, and Emerson spoke to his edification. He attended church during his student days but oddly enough, rather disliked to attend the Carr's Lane Congregational Church, of which he later became the famous minister.

During Dale's college course the minister of Carr's Lane suddenly became ill and could not preach on Sunday, with the result that young Dale was rather hastily invited to give a sermon to the two thousand four hundred or more people who were present. Frightened almost to death, he did his best, and his message was evidently impressive enough to make the people want him for their assistant pastor as soon as he graduated from college.

John Angell James, who for many years had been the greatly beloved minister of Carr's Lane, was growing old, and in 1852 Dale was engaged to preach for him once each month and thus relieve him of a part of the burden. There was nothing unusually attractive in the church at this time, for many people said, "The church will go to pieces as soon as Mr. James goes to heaven." Evidently, they believed this statement, not knowing the vitality of the living Church of God. Dale himself was not over-attracted with this new opening and hesitated to accept this position with the church; but finally, concluding that "the man who disregards duty to follow ideals of his own, however noble, . . . is imperiling much more than success," he threw himself into the work.

"My idea has always been that Carr's Lane, by its position in the town and by its size, must ultimately become the center of Christian effort directed to the lower part of the middle class and working classes, and that its

present 'respectability' must in a measure disappear if it is to retain any life and power."

There is something very modern in this situation which confronted Dale so many years ago. Old wealthy and residential members were moving out into the suburbs as the city expanded, and it was necessary for the church to give its ministry to the poorer and sometimes less educated class of people who moved into its neighborhood—always a serious problem for any church, but always a sure way of keeping the vitality of that church at high pitch and wonderfully spreading the Kingdom.

The minister at Carr's Lane.—In 1854 the people solemnly gathered for the first time in fifty years to vote upon their new pastor, and Dale was unanimously elected and invited to become assistant pastor. A few weeks later he accepted this honor, and while his letter was being read at a public meeting he was sitting by the bedside of the best friend he had in the world—his mother. She died that night.

Immediately his repute spread. Mr. James died shortly after Dale came to this church and he was elected as the regular pastor. Soon the people of far-off Australia heard of him and invited him to become pastor of their church; then the London Missionary Society—that very old and august body of people—asked him to preach before their annual meeting, and at the end of a two hour sermon he swept them off their feet. His repute was spreading. This hard work, however, broke his health, and when only thirty years of age he experienced his first nervous collapse.

Citizenship was a very profound and sacred thing to Dale, and early in his career he announced his conviction regarding it: "I feel a grave and solemn conviction, which deepens year by year, that in a country like this, where public business of the state is the private duty of every citizen, those who decline to use their political power are guilty of treachery both to God and to man."

Under this "grave conviction" he gave himself without stint to the business of the state in order that his fellow beings might have greater blessings in life.

Birmingham politics.—Although there were strong traditions of democracy in and about Birmingham, still the city affairs had reached a pretty low ebb. The town council was wont to meet in the public tavern, "The Woodman," where much of the city business was transacted in a most undignified manner. Streets were badly paved and were worse lighted. There were more than two thousand closed courts to breed disease, vice, and crime. "Wells contaminated by filth that was left to soak into the soil supplied two thirds of the population." Water was supplied the other third of the city for three days out of each week. Under such conditions it was to be expected that death stalked in the midst of the city and took a heavy toll. Dale prevailed upon the Town Council to appropriate a stupendous sum of money for beautifying and cleansing the city, and the good work began.

Throughout his life Dale never ceased working for a better city. To have it become more like the Christian ideal—the city of God—was his ambition. He persuaded the city fathers to purchase large tracts of lands for public parks, to operate municipally owned gas works and water works which supplied the city *every* day in the week. Hospitals, libraries, schools—one after the other they came to bless this city of working people.

One day Canon O'Sullivan, of the Roman Catholic Church, said to Dale, while they were having a friendly chat in a committee room, "Dale, when do you mean to quit politics and look after your soul?"

Replied Dale: "I have given my soul to Christ to look after. He can do it better than I can. My duty is to do his will, and leave the rest with him."

All about Dale were critical ministers who were tell-

ing their people that cattle plague, drought, and bad harvests were forms of punishment from God, and they thought Dale irreverent because he maintained that if it were proper to talk about plagues in the pulpit, it was also quite proper to point out the political and social wrongdoing in the nation which made such troubles come.

Municipal duty.—In his justly famed *Yale Lectures* Dale frankly stated his motives in all of this kind of work: "For men to claim their right to neglect their duties to the state on the ground of their piety, while they insist upon the state protecting their homes, protecting their property, protecting from disturbances even their religious meetings in which this exquisitely delicate and valetudinarian spirituality is developed, is gross unrighteousness." Because of this devotion to the welfare of his city Dale arose to great social power within it.

Good city officials he defended from slander. Bad ones he openly denounced. So great became his influence that the City Council no longer met at "The Woodman," and men of the better type entered office. Joseph Chamberlain, who later became prime minister of England, received the support of Dale and was accused of being the representative of Dale in Parliament. In reply this great statesman said: "But you will at least remember this: that if Mr. Dale has any influence over the fifty thousand electors of Birmingham, he owes it to his devotion to their highest interests, he owes it to his eloquent and outspoken advocacy of all that is good and great."

The school board.—For ten years—from 1870 to 1880—he served upon the School Board of the city. Upon coming into this office Dale immediately looked into the condition of Birmingham and discovered that of the children between the ages of three and twelve years, only fifty per cent were in school, ten per cent at work, and the remaining forty per cent were playing, idling, or in-

dulging in unvarnished ignorance. There were six thousand people in the city who could not afford to pay for the education of their children. Upon reaching these facts Dale threw himself into the fight and demanded vehemently a national system of education whereby the cities and the national government should provide without cost a free education to every English subject. He had no love for the private denominational schools.

In 1870 an Education Bill was introduced into Parliament, and roused Dale to say: "The child has the right to receive elementary education; the state can enforce that right, and ought to enforce it; if the parents are able to pay for that education, they ought to be made to pay; if they are too poor, the right of the child must be acknowledged and the state must provide education from public funds."

Success of Dale's advocacy of education.—All England was an armed camp upon this question. Many ardent supporters lionized Dale for his stand, while many others bitterly hated and opposed all he attempted.

Many enthusiastic friends urged him to accept an election to the House of Commons in order that he might more efficiently espouse his cause and give every little child in England an education. Dale, however, thought differently. "The House of Commons he felt to be incompatible with the pastorate, and no inducement would have led him to abandon his work as a Christian minister. . . . He would have regarded the government bench itself as a descent from the pulpit of Carr's Lane." Here behold a man who thought it greater to be a builder of the church and in this manner became a builder of one of the greatest nations in all history.

At the end of ten years' work on the Birmingham School Board, Dale felt that his strength would not permit him to continue in office longer, hence he resigned. But before he retired, his fellow citizens presented him with a large and costly bookcase filled with the choicest

kind of books, which they knew he would desire to own and read.

Manchester College.—Spring Hill College had continued to grow since Dale's graduation, but inasmuch as there was no big university in Birmingham, many leaders in the church thought that it ought to be removed to a point near either Cambridge or Oxford. Dale was among those who felt the change essential. Yet if the removal was to be an accomplished fact, the sum of one hundred and twenty-five thousand dollars had to be raised. Dale went about the country and helped collect this sum, and in 1899 had the joy of seeing the new college opened which was named Manchester College, in honor of the people who had first given money to establish the old Spring Hill College. From the beginning to the very present this college has been one of the conspicuous centers of learning in Britain, and its influence has gone throughout the world.

Opposition to established religion.—Dale was convinced that any church which could not survive through the affectionate support of its adherents ought to perish. Hence in 1870 he opposed vigorously Mr. Gladstone, then prime minister of England, who sought to keep the Established Church in power, and went all over the land calling upon voters to take away these unjust privileges from a great strong national church. Bitter indeed was the opposition which this crusade of his stirred up, and most subtle were the efforts of his enemies to discredit him by publicly contrasting him with the "saintly" John Angell James, who formerly had been in Carr's Lane, and had not meddled with politics! His enemies stated that "wealthy, fat, and saucy, he lords it over his heritage at Carr's Lane, and preaches to some four thousand persons against the government and laws of his country." But Dale went straight ahead!

Disraeli, who made a garish impression upon the shallow-minded of England, pulled no wool over the eyes of

this prophet. And when this bizarre patron of royalty would not grant the vote to all men without discrimination but, rather, declared that the franchise was a *popular privilege and not a democratic right,* Dale immediately assailed him by declaring, "Deny the people the franchise, and the right of revolution still remains."

World politics.—In 1887 a bill was brought into Parliament proposing to let the Irish rule themselves. Dale supported this bill and gave much time to it, but when it was defeated, so disappointed was he that in a moment of weakness he retired from politics.

His interest in humane conditions the world over continued to call forth large energies, and he gladly gave himself to the making of a better world as well as a nobler parish. When the American Civil War was on, he withheld a decision until he saw that the North was sincere, and then threw his lot with it—for the Proclamation of Emancipation had won his loyalty. Being a true liberal the Russian tyranny roused his ire, and splendid utterances crowned his philippics against the dastardly Romanoffs. When Garibaldi and his peasants in their red shirts marched for the deliverance of Italy from the hand of the oppressor, when the Crimean War worked to protect the Turkish regime in Europe, when Polish heroes gave their lives upon Polish battlefields in the vain fight against the might of bureaucratic Russia—when all these things occurred, Dale was sure to be heard from, pleading with his countrymen to weigh the issues in the spirit of Jesus and to support only that which was just.

This interest in world politics lasted until the very end. John Bright, who had championed most of the great causes of his day, became wearied toward the end of his life and wrote to Dale, "I am weary of public speaking, and my mind is almost 'blank.'" And with significant words Dale replied, "But to hear that Elijah is weary touches the heart of one who saw him on Carmel." He

had time to comfort another fighter in the cause of human democracy.

Sorrows.—He went through great depths but never faltered. His brother, a professor at Oxford, died and Dale was heartbroken. Very shortly afterward when he himself was ill, and too weak to see his daughter Claire, she, who was fighting tuberculosis, suddenly died. Her father was even more prostrated. His little girl, Alice, later passed away, and his grief may best be related by one who was near him at that time. "At the funeral, after days of relentless self-restraint, he broke down utterly and irretrievably, and my childish memory still recalls the intolerable agony of a strong man, and the pitiless blue of the summer sky above the open grave."

Ideal of the church.—So tremendous was his ideal of the church, however, that he could not let any troubles stop his toils for it. Believing deeply in "the communion of saints," he plainly stated, "Wherever I find a man has learned the secret which Paul, Augustine, and Luther knew, I am always conscious of a sense of brotherhood with him." Wherever people met truly in the spirit of the Master, at that place was a church. *Ubi Christus, ibi ecclesia*[1]—this was his favorite expression. To those who sought to make the church something hard to comprehend he said, "It is enough, if when they meet, they really meet in Christ's name. . . . But no man can say that Jesus is Lord but by the Holy Ghost." In eloquent words he summed his ideal of the church: "The church—this is the Congregational ideal—is a society, larger or smaller, consisting of those who have received the Divine life, and who, with whatever inconsistency and whatever failures, are endeavoring to live in the power of it."

Christ alive.—One day while Dale was preparing his sermon it suddenly became unusually plain to him that

[1] "Wherever Christ is, there is the church."

Christ *is* alive. Alive! The truth startled him and then aroused him. He preached a series of sermons upon the living Christ which extended into the months and crowded his church with people eager to hear his message. So transforming had been this discovery to his personal life that he then and there resolved that his people never should be permitted to forget this one glorious truth. Every Sunday morning, in bright May or gloomy November, he had his people sing an Easter hymn, and if you will attend Carr's Lane Church some Sunday this month, you will find that the people sing one Easter Hymn at the morning service. "Christ Is Risen: Hallelujah"—this hymn expresses the secret of Dale's power as a builder.

Rising popularity.—These remarkable efforts in behalf of his church brought him the love and fame so much merited. He was made president of the International Council of Congregational Churches in 1891 which was attended by delegates from all over the world. His countrymen made him president of the Congregational Union. He was editor of an influential religious paper. Upon returning from a trip to Australia, whither he went in search of health, he made an address in the famed old Town Hall in Birmingham, and as he mounted the platform the banner was flung out which read, "We love you, and we tell you so." The multitude generally know who is their friend.

Making a trip to America, he gave the famous Lyman Beecher Lectures at Yale and made an address upon "British Politics." Though making a bad beginning, for two hours he spoke, and at the conclusion of his address the people of reserved old New Haven applauded for ten minutes. He bowed, and there was more applause, then more speaking, then more applause before the people would leave to go home.

Increasing weakness.—Dale's health broke permanently when he was sixty-two years of age. In 1891 he

withdrew from the Congregational Union and during the next two years lived pretty much to himself. "He was already bound for solitary seas." In a little cottage up among those beautiful hills of Wales he sought rest and a return to strength. His heart played him many tricks and often doctors were summoned.

His strength, however, so much returned that he felt he could again take up his work in Carr's Lane. Weak and agitated this old hero returned to the pulpit, and as he entered the joy of the congregation overflowed, and they rose and began that immortal ode of Christianity, the *Te Deum*. Dale tried to speak, but his voice broke. He faltered, and then with a supreme effort gathered his energies and ventured out into a beautiful acknowledgment of the care God had given him during his long sickness, and after this sermon with great humility administered the communion service to his friends in the church.

February 10, 1895, he preached for the last time. Toward the end of this week he grew suddenly ill, and before many knew of his danger, slipped away. After the funeral, upon his study desk, his friends found an incomplete manuscript he was preparing for use in the church services which read: "After our mortal years are spent, there is a larger, fuller, richer life in—" The sentence was never finished, for God took this man into the hope which he had begun to describe to the people of his church whom he loved. When he died, citizens in Birmingham knew that because of his good building, the city was more beautiful, cleaner, and a more fit place for the Lord of all men to dwell in.

Study Topics

1. Why should Christians not only be interested in, but actively engaged in, public affairs and in the improvement of political and civic conditions?
2. What public matters engaged the attention of Robert William Dale, and what did he do to improve them?

3. What should every church know about the conditions of its own community—education, sanitation, fire prevention, vice, recreation facilities and living conditions? What part should the church play in improving these conditions?

4. To what extent should the church be the servant of its community? How may the church serve its community? Answer by means of fitting illustrations.

5. What responsibility does the church bear to world affairs and how must it discharge that responsibility?

6. What are the duties and privileges of a world Christian? Was Robert William Dale a world Christian?

Suggested Readings

Dale, A. W. W.—*Life of R. W. Dale.*

CHAPTER XXIX

THE POET IS A BUILDER OF THE CHURCH

Richard Watson Gilder was supremely a poet, and although he accomplished many brilliant feats in his extraordinarily useful life, yet most distinctively was he given to song, and hoped all would reckon his most useful contribution to the world to lie in the realm of the muse. Born on February 8, 1844, in Bordentown, New Jersey, his father a traveling Methodist minister, who took him to live in Brooklyn, then to the little town of Redding, Connecticut, and finally to New Haven, he seemed to have spent a brief boyhood among loving parents and admiring aunts—and then was off to the Civil War. Though uncommonly young, he was No. 1 of the squad having charge of his gun. Before Harrisburg he had a little experience of being under fire, and returned home to become paymaster upon a railroad where he handled much money without any guard whatsoever, and in later years remarked, "It is a mystery why I was not robbed."

Being lured by writing, he undertook to help manage the Newark Advertiser, and reported Lincoln's assassination, after which he retired to shed tears with the other correspondents. When in 1870 the first edition of Scribner's Magazine was issued under the able editorship of Dr. J. G. Holland, we discover that Gilder had made sufficient advancement in this type of work to be selected as the assistant editor.

His chief success in these early years was his marriage to the beautiful and brilliant Helena de Kay, in June, 1874. Though both these young people were enamoured of such spirits as Dante, Tennyson, and attended lectures and concerts, still upon their wedding day, so

slender were their finances, that they took no trip but went directly to 103 East 15th Street and entered a humble cottage which was to be their home for fifteen years. In this home Gilder wrote his poems, and his wife drew the illustrations and designed the covers of the books in which they were published. In this home Gilder wrote his first baby song for his first baby, which died young and brought the first great sorrow. But another baby boy came, and he never tired of studying the miracle of babyhood.

The Gilder home.—What a home this Gilder home was! Meager in luxuries, it became wealthy in the noble people it welcomed. With unobtrusive humility, all who were struggling to make their way in the world were heartily welcomed at the Gilder fireside. Joseph Jefferson, that great actor in the cast of Rip Van Winkle; Stanford White, the noted architect; and Madame Modjeska often resorted there. Walt Whitman wrote, "You must never forget this of the Gilders, that at a time when almost everybody in their set threw me down they were nobly and unhesitatingly hospitable."

Five growing children throve in this happy circle, but their mother ever seemed to have leisure to greet all who wished to tarry for an evening with them. Kipling came with his wife and dined with all the dignity they could afford. Paderewski came and romped with the children hilariously. John Burroughs, the naturalist, often visited these people and met many friends there, while Gilder, not seeming to have already enough to take care of, organized an authors' society which met regularly.

The Gilder circle of acquaintance.—This simple love for people which characterized the Gilders brought its own reward, for they were blessed and honored with one of the most notable circles of friends possessed by any persons during the nineteenth century. Friends came just naturally; the Gilders never ostentatiously sought them. At times it would seem as if Richard Watson

Gilder knew everybody worth knowing in the entire civilized world. At the Buffalo Exposition he dined with Vice-President Roosevelt, and again, just before ex-President Roosevelt sailed for Africa, he breakfasted with him and wrote to his wife that it was a hilarious time with the President "like a boy out of school, pounding the table with both noisy fists when they sang, 'There'll be a hot time in the Jungle, to-night!'" Stanford White aided in refinishing his first home. Julia Marlowe dined with him at one of his later birthdays.

One day he took Mark Twain and Riley to the White House to introduce them to the President. A few years later he addressed a letter to Mark Twain in England, and not knowing his exact location put on the envelope, "God knows where." The letter reached Twain. Later a letter was sent to Twain inscribed, "The devil knows where." And that reached him too!

He knew ministers and liked them, and found time to write appreciative and penetrating letters to distinguished clergymen. Then he played golf with Andrew Carnegie, whom he thought to be very inconsistent. John G. Nicolay, who was the private secretary to President Lincoln, was intimately acquainted with Gilder because of the much writing he had done in connection with the martyred President. But when Nicolay died he was almost alone, though Gilder went with his body to the grave.

Saint Gaudens, the famous sculptor, was an intimate in the Gilder home, and when he passed away members of the Gilder family attended his funeral and the poet sent forth his beautiful psalm, "Under the Stars." Then one reads how Richard Pearson Hobson in a little room told Gilder and a few intimate friends how he came to sink the Merrimac in the harbor of Santiago and bottle up the Spanish Fleet. With Lowell, Longfellow, and a host of others he was upon most intimate terms. If it be true that a man is judged by his friends, Richard

Watson Gilder was a great man, for he had most unusual folk for his comrades.

When Gilder was yet a young man, Dr. Holland, the editor of Scribner's Magazine, died and Gilder succeeded him. A new company was formed and the name of this publication was changed to The Century.

The Century Magazine.—This new venture in the literary world called for the greatest wisdom; for The Century sought to render a service for a finer civilization when the ten-cent magazines with their lurid fiction threatened to swamp the market. Gilder set himself to the task of seeing that his readers gained only the best from the pages he put before them. He interviewed such a man as Robert Louis Stevenson and secured manuscripts from him, and he procured the best that Mark Twain wrote. He offered General Grant a handsome sum for the privilege of printing his *Memoirs*. He interviewed J. P. Morgan in connection with writing on capital and labor unions. He went to Princeton to see Woodrow Wilson about historical contributions. Even William Jennings Bryan, whom he did not fancy, was invited to his columns. "To think," he wrote, "Bryan will have an article in The Century!"

Ideals for writers.—In dealing with those manuscripts which were submitted to him Gilder was often sweeping in his judgments, and shrank not from pointing out flaws in the work of all men, whether the work was submitted by Kipling or Longfellow. Immorality which feigned to be art outraged him and he handled mercilessly those lecherously impassioned bawds who projected their foul presences into society under the guise of being artists. To one writer he said, "Really you do not honor your art when you think it necessary to stir up such a stench in language to have it effective. . . . You have a finer art than requires such violence."[1]

[1]From *Letters of Richard Watson Gilder,* by Rosamond Gilder. Houghton Mifflin Company, publishers. Used by permission.

Under such noble and careful editing, it is not surprising that The Century grew to be a power for good in American life—a position which it still holds even to this very day. It did not appeal to bigots, and when some Southerner protested about the *Life of Lincoln,* by Nicolay and Hay, which was appearing in it as a serial, Gilder stated that first and last the truth, and not his or anybody else's opinions, dominated the content of The Century.

The copyright law.—One is not surprised that with Gilder's interest in literature he was greatly interested in the attempt of authors to prevent people in other countries and publishers in America from stealing their productions. When certain works were published there existed no law in America which would prevent anybody, who so desired, from copying the work entire and issuing it for profit. This, unfortunately, was being done, and men who never expended an ounce of effort were making money at the expense of those who toiled for good literature.

Such men as Henry Watterson—"Marse Henry"—Longfellow, and Lowell were enlisted, and the Copyright League was organized, which proposed to have a law enacted which would protect publishers and writers from this crime of literary piracy.

Lowell became president of this society. Gilder worked hard in getting Congress to take action. "I think it is absolutely disgraceful," he wrote, "that congressmen should have to be hunted and chased in order to get them to do their public duties." Some people said that if this bill were enacted into a law, books would cost more. To all of which Gilder retorted, "If we could steal our wheat from Manitoba, the stolen wheat would be cheaper than the wheat that has been paid for," but asserted this was no reason why we should steal such wheat. To a friend he said, "It is to me an unendurable national disgrace that Americans should stand out against all the world as a nation of literary thieves."

Lowell himself supported Gilder, and in this connection issued his little verse which is still remembered:

"In vain we call old notions fudge,
And bend our conscience to our dealing,
The Ten Commandments will not budge,
And stealing will continue stealing."

As a result of this work in which Gilder was so conspicuous, and as an outcome of his many interviews with representatives and senators, in 1891, during an all night session, Congress passed this bill and it still remains a law of the nation, protecting publishers' and authors' rights to their work.

Free kindergartens.—About this same time Professor Butler, now president of Columbia University, was toiling for free kindergartens in the schools of the city of New York, and an association was formed to acquaint the people with the inestimable value of these institutions. In 1891 the kindergarten method made its way into the schools. Gilder became a member of this association and by written and spoken word supported this movement for the betterment of little children. In 1892 the Board of Education of New York started with twenty kindergartens in the public schools, and to-day this method of teaching children has won its way and is common. Gilder had time to give to little children despite his many other pressing duties.

Other services to his city.—In many other ways this poet served his city. He was most influential in raising funds to build the present Washington Arch, which stands at the foot of the beautiful Fifth Avenue, and climbed to the top and placed one of the last three stones which make up this noble pile. He wrote a poem when the present Egyptian Obelisk was placed in Central Park near the Metropolitan Museum of Art. When incompetence was in control of this museum, he was unsparing in his denunciation.

He was president of the New York Association of the Blind. He was with Lyman Abbott at the dedication of the beautiful Grant's Tomb which adorns Riverside Drive.

The tenement-house commission.—Most conspicuous among Gilder's many worthful services to New York city was his activity in ridding the city of a lot of dirty tenement houses, breeding places of foul disease. In 1894 the governor of the State of New York appointed him chairman of a commission to investigate tenement-house conditions in this metropolis. Gilder did not care for this added burden, but so great was the responsibility which he felt for the way in which the less favored citizens about him lived that he finally consented to serve. "It is a painful duty, but one which I cannot shirk even in hot weather." And so he gave up his vacation and "waded heart-deep in misery all summer long."

What Gilder undertook he carried through thoroughly. Working on this commission, he investigated old and new houses, made note of the races living in them, observed where the various nationalities were quartered, took stock of the income of the people, and inquired as to how the health regulations were enforced. He also interested himself in the matter of public parks and found them woefully wanting. Public playgrounds were denied the children. Fire prevention was inefficient, and the majority of fires in the city were in these tenement houses where the water supply was wholly inadequate from the point of view of sanitation.

The report of the commission.—When this fatiguing work had been accomplished the following facts were learned and reported to the public: A legal body of men who administered the many properties belonging to a prominent New York church was discovered to be fighting the Board of Health which had asked it to conform to the law and have water supply upon every floor of the tenements which it owned. Furthermore, it was

found that the buildings controlled by this corporation were in terrible condition and out of repair and deliberately kept so upon the plea that they were soon to be torn down. Gilder made a gallant attack upon these and other conditions and refused to shield any owners whatsoever who kept wretched dwellings for the poor.

The newspapers became interested and began to discuss this matter, and at length the public conscience became aroused over the brutal injustice of obliging the poor of a great, rich city to live in these charnel-houses, for many of these horrible tenements were scarcely less than that.

The Legislature took up the matter. The New York Mail, The World, Tribune, Times, Herald, and Evening Post all supported Gilder in his mighty attempt to remove this great real estate sore from the heart of the city. A great fight took place at Albany, but Gilder as a volunteer went to Albany and fought until laws were made which remedied conditions. And when he wrote concerning the owners of these foul tenements,

> "Guardians of a holy trust
> Who, in your rotting tenements,
> Housed the people, till the offense
> Rose to the Heaven of the Just,"[1]

one can readily understand how his moral fury roused the people and the Legislature.

Laws were enacted which obligated builders to enlarge the air space, heighten their ceilings, deepen their basements, give better light to the walls, and sanitary inspectors were provided to see that these provisions were carried out. Furthermore, small parks were required to be used as playgrounds for the children. And as for those beastly tenements? In 1896 the Board of Health

[1]Richard Watson Gilder. Used by permission of Houghton Mifflin Company.

condemned more than two hundred of them as "unfit for human habitation" and they were razed to the ground. When any man to-day moves to the city of New York and lives in a house which he does not own, such a man has a better home because of what Gilder did.

We have not room to tell of the great events which this poet concerned himself with—how he was a most intimate friend of Grover Cleveland, and helped with his election and aided Mrs. Cleveland when this great man died. Nor can we tell of his services in behalf of the Civil Service reform, or of the great honors bestowed upon him by Harvard, Wesleyan, Princeton, and other universities in America and France, for he asked to be remembered as a poet, and to his poetry we must turn.

The religion of Gilder.—This poet had a deep religious loyalty. He believed his poetry came from God, and in writing to that princely man, Professor Winchester, of Wesleyan, about some verse newly composed, he concluded, "The Lord was good to me." The profundity of his insight may best be illustrated from a letter to a friend: "Well, the world is stocked with people who mistake pleasure for happiness. . . . A person who says, 'I am content with the shadows of things, the shams, the less fine, the impure,' is like one who should say, 'I do not like clean bread and meat; give me swill.' "[1]

In his religion Gilder goes to the very roots of truth; he can be satisfied with nothing less. Behind the universe is the unseen; but not the unknown. Where others grope, Gilder is sure. Behind the creation, in the shadow, stands none other than God.

"Through love to light! Through light, O God, to thee,
Who art the love of love, the eternal light of light!"

[1]From *Letters of Richard Watson Gilder,* edited by Rosamond Gilder. Houghton Mifflin Company, publishers. Used by permission.

Gilder well knew that many men had no friendship with God. Sin made men distrust God, lose God, or disappoint God. The cowardice and brutality of it all—Gilder was clear cut in this. He knew that all sane men have a great struggle, and that unless they win in the fray they are undone.

> "Sometimes I hug that hellish happiness;
> And then a loathing falls upon my soul
> For what I was, and am, and still must be."[1]

In all his poetry Gilder is seeking for God. His very life may honestly be said to have begun and ended in God. This God whom he found early in life he believed to be very near and told his many readers about it. It was never difficult for Gilder to worship the God he discovered. He knew the meaning of that august phrase, "the beauty of holiness." The passion of his life was to make his faith contagious for the lives of those round about him. With a solid note he sings a scale that is ascending in the glory of its theme. Faith in God—that was his glory.

> "It loves where all is loveless; it endures
> In the long passion of the soul for God."

This is the faith that overcomes the world.

The center of all Gilder's life was Christ. This alone can explain why he achieved as a builder with such consummate skill. His poems become almost rhapsodies when he mounts that vast theme—Christ.

> "Behold him now where he comes!
> Not the Christ of our subtile creeds,
> But the Lord of our hearts, of our homes."[2]

Perhaps, however, the source of the loyalty which made

[1] From *In Palestine*. Houghton Mifflin Company, publishers. Used by permission.

[2] From *The Passing of Christ*. Houghton Mifflin Company, publishers. Used by permission.

Gilder stay in the hot city in August and look into malodorous tenements may be found in this love for Christ.

The dreaded guest.—A life so full could not last forever. On November 18, 1909, though ill, he wrote a number of letters, and then his heart weakened, and before they could gather his friends he had gone. About an hour before he died he penned the following words to his daughter Rosamond: "Tennyson's career is unique, interesting, and beautiful in its prolongation. He was more fortunate than Emerson in that his mental faculties were in perfect shape to a ripe old age, and he wrote some of his sagest and loveliest things in the last days—there seems to have been an otherworld light in these latest utterances. You see him standing serene in the afterglow, awaiting in tranquillity the natural end." And as Richard Watson Gilder penned these lines in almost the last hours of his life he must have heard the angel with his hand upon the door, turning the latch to enter. For, as he writes of Tennyson, he bares his inner soul that men may see his visions at the sunset.

When the end came his loved ones might well have declared to a heavy-hearted world Gilder's own words written for Mrs. Cleveland at the death of her husband: "To this house, in this day, came a guest long dreaded—but whom we saw at last through eyes of grief, to be the angel of Peace and Rest, of Victory and Everlasting Life."

Well done, Richard Watson Gilder. The church is stronger, better and nobler because you builded.

Study Topics

1. What is the value to the development of one's character of a wide circle of worth-while friends? How did Gilder's friends help him to achieve greatness?

2. Enumerate the causes which Gilder supported. As a supporter of these causes how was Gilder helping to build the church?

3. What contribution has and should the press make to the spread of Christianity?

4. Mention other poets that have been builders of the church. Cite illustrations from their writings.

5. What religious ideals were embodied in Gilder's poems? How may these ideals become a part of one's life?

Suggested Readings

Gilder, Rosamond—*Letters of Richard Watson Gilder.* Houghton Mifflin Company.

Downey, David G.—*Modern Poets and Christian Teaching.*

CHAPTER XXX

WILLIAM TAYLOR AND THE BUILDING OF AN INTERNATIONAL CHURCH

William Taylor early in life became a school teacher. His preparation for this kind of work was very limited, but in those days the education in the backwoods of Virginia was primitive in the extreme. While away from home teaching he chanced to attend a Methodist camp meeting, and under the terrible denunciation of sin there heard he was moved to seek forgiveness and was converted to God.

Though he had shown no special aptitude, his district superintendent approached him and asked him to go and preach. "But I have no preparation and no schooling," retorted Taylor. "Take the Methodist Hymnal and your Bible and go, fearing no evil," was the answer returned to his objection—and Taylor went.

California.—In those days there was an unwritten law in the church that no young minister was to become married until after he had served four years out upon the frontiers. As soon, however, as his four years expired, Taylor promptly married and served churches in the then small city of Washington, the nation's capital, and afterward in Baltimore. While laboring in this latter city gold was discovered in California and the people from the East were crossing the Western plains, losing their lives upon the great American desert, crowding the sailing vessels which battled with the storms, going clear around Cape Horn in the effort to reach this land of gold and promise. Thousands left their bones bleaching under the hot sun of the desert and other hundreds lost their lives upon the boisterous seas—but still they went.

So great was the number of people in California that the Methodists thought some ministers ought to go there, and Bishop Waugh invited Taylor to an interview in which he portrayed the need in California and asked him if he would enlist for service in that wild country.

A courageous decision.—Taylor consulted his wife, and she, brave woman, consented to go. In those days when one went to California he bade all his friends farewell, never more expecting to see them again on this earth. Almost six months were consumed by the journey and while the ship was passing through the stormy Straits of Magellan, a little girl was born to Mrs. Taylor and was named "Oceana." She brightened their lives for two years, when death claimed her, and she was buried in California. In 1849 this small family arrived at San Francisco with some personal supplies and a Bible given to Mr. Taylor for services by one of the churches in Baltimore. Thus Eastern Methodism began to support her program in the West, which now happily has grown strong.

Conditions in California.—Human society was in an abnormal confusion when Taylor reached San Francisco. Fortunes were to be made either by "working" or by gambling or by digging gold. Cooks secured three hundred dollars per month; but card-playing was considered most profitable and most respectable.

Flour was fifty dollars a barrel, butter two dollars and fifty cents a pound, milk a dollar a quart, and Taylor bought three chickens at the specially low price of eighteen dollars.

To obtain a house was utterly impossible. For two weeks the Taylor family lived in a tent, and then this sturdy preacher, crossing the bay to where the city of Oakland now is, joined some lumbermen and cut down the fine redwood trees growing there, brought them across the bay, and built his own house with his own hands, together with such slight help as some busy merchants

could find time to give him. And thus he was one of the few men in those early days who had a relatively comfortable home of his own.

Foundations of religion.—Taylor immediately went to work to lay broad foundations for a great religion in that part of America. He bought a horse—a great luxury—and traveled hundreds of miles about San Francisco organizing the little church. While doing this his life was risked daily. He met with drunkards and "bad men"; he slept with grizzly bears about him in the groves of redwoods; he preached in the saloons, where men stood about him with loaded revolvers.

While upon one of his journeys he met that great statesman, Isaac Owen, who founded Methodism in the Sacramento Valley. Owen had raised a large sum for the endowment of what is now called De Pauw University, and after a hazardous trip across the plains was giving his life to the establishment of religion in the West and it was due to this great pioneer's effort that the University of the Pacific was founded.

Street preaching.—Soon after his arrival he announced public services upon the Plaza. Sometimes dry-goods boxes and at other times whisky barrels constituted his platform. Being an excellent singer, he soon gained the attention of these rough men, and upon a Sunday afternoon they forsook their gambling and drinking and came out of the saloons to hear what he had to say. If it rained, these services were often held inside the saloons.

Sickness and distress.—In such primitive society great epidemics took a terrible toll. Cholera seriously decimated the camps and towns, loss of money drove many people insane, and when people died there were few to take care of their bodies. Taylor himself dug the grave of Isaac Owen's two-year-old baby. One day he was walking down the street and met a little boy crying. Upon inquiring what was the matter, the little lad

replied, "Daddy's dead and I don't know what to do with him." It was so. The child's father had died in a tent, and there was no other person in the State of California to take care of this boy.

The shabby city hospital was crowded. The ill were robbed, their thirst was neglected, they slept in filth, and often the doctors and orderlies were criminally neglectful and brutal. The loneliness of the men was too pitiful to describe. Many of them had left happy families in the East and longed to see them again. Others had sent for their wives and families, and when the ship upon which their loved ones were supposed to have sailed did not enter port upon time, or was reported lost, their mental distress was pitiable indeed. Scenes attending the entering of a ship into harbor were vivid beyond imagination. Husbands with the tears rolling down their faces clasped their wives in their arms. Others went aboard ship only to be met by their children and to be told that the mother of the family had sickened and died and had been buried at sea. After toiling among these people for seven years and seeing many young but vigorous churches progressing, Taylor returned to New York in 1857 with his wife and those children who had not been buried in California.

The return home.—Arriving in the East, Taylor and his wife visited their friends and relatives in Rockridge County in Virginia, who were overjoyed, never having expected to see them again in this world. He had traveled through the West and up into Canada, telling people of the opportunities for the church in California. For all this he received no money, and when his boy died in 1857 he did not have the means of purchasing a casket. Loyal friends came to his rescue, and this boy, whom he loved dearly, was buried in Brooklyn.

At this time the adventures of David Livingstone were profoundly stirring the Christian imagination throughout the length and breadth of the world, and people who be-

lieved in the universality of the Christian message were quickened when they realized the possibilities of Africa belonging to Jesus Christ and controlled by the spirit of his personality. William Taylor thought more daringly than did any of his contemporaries. That the time was ripe when Christians should embark upon the mightiest crusade in all their history he was convinced. So persuaded was he that this time had come that he resolved to give himself up to this majestic ideal and never quit until he had preached to people about Jesus Christ upon every continent then known.

Australia.—Acting upon this gigantic principle, Taylor sent his wife and children back to California and set sail for Australia. The Civil War was on and he took time off in England to write a pamphlet defending the North against its critics in Britain. Eleven thousand copies of this were sold. Also he was permitted to take a trip through the Holy Land, where he slept in the Garden of Gethsemane. Later on he entered the pyramids of Egypt and then, after crossing the Isthmus of Suez, continued on to Australia.

This vast continent of Australia for many years had been a dumping ground for the criminals of England, but when gold was discovered a rush of men went south even as they had gone west to California. There were some small towns and cities established along the southern coast; yet if one went fifteen miles into the hinterland, life was almost primeval.

Taylor traveled from one end of the civilized part of the great continent to the other. He raised funds which helped to found Victoria College in Melbourne; he visited the gold fields and preached to the miners; he preached upon the streets and went from one church to another, always speaking to packed houses.

After strengthening Christianity upon the continent, he went to Tasmania and preached in Hobart, its principal city, and in other parts of the island. After four

years away from home Mrs. Taylor took the long journey from California to Australia and again met her husband in Sidney. One of their sons became ill, and to restore his health they took a slow-sailing boat to Africa and arrived safely at Cape Town.

Africa.—With that marvelous ability to adapt himself to all kinds of conditions, Taylor felt called of God to minister to the people who were living in Africa. He began his work in the south among the white people, but later advanced north along the trail which Livingstone had blazed, and continued his work in the villages of the Kaffirs and Hottentots. He rode upon bullocks, was nearly killed by an alligator, was pursued by the African Bushman, who could run as fast as he could drive his galloping horse.

For two years he labored among these black people and saw for himself the transformation which the spirit of Christ worked in their lives. The Kaffirs, who were an especially upstanding race, well built and intelligent, welcomed his messages. They publicly broke their beer pots and gave up drinking—a habit fastened upon them by the cruel white slave-traders. Their harems were also disbanded and they lived with one wife only because of their loyalty to the principles of Jesus.

Finally he determined to return to London and stopped upon the island of Saint Helena, where Napoleon was then buried (before his body was removed to Paris), and at last reached England.

India.—One would have thought that, since Mrs. Taylor had returned to California with her children, and that with these many years away from home, her husband would have had his fill of this sort of life and been happy to settle down. But the vision of an international Christianity was before him, and he could find no peace save as he was toiling to bring his vision to pass.

Next he went to India, where at Lucknow and Cal-

cutta crowds came to listen to him. Proud old Brahmans at first held aloof; still with practical eloquence Taylor preached to them concerning the superiority of the personality of Jesus, until one of this high caste exclaimed: "I'll think no more of my own religion. I'll think of Christ."

Finally going to Bombay, he discovered that there was no Methodist church within eight hundred miles of this city and began preaching with the consent of the city authorities, using the Town Hall for services.

Parsees.—India, then as now, was under the curse of the undemocratic *caste system.* Among the aristocrats of this system were the Parsees, who had rejected the cruder form of animal worship and tried to worship God by means of the elements, especially fire. They never buried their dead, but erected Towers of Silence atop the surrounding hills, upon which they placed their dead to become food for the vultures and other birds of prey. Unless the spirit of Jesus was mighty enough to break down this caste system, Taylor knew that the church could not be built upon everlasting foundations in India. The spirit of Jesus Christ cannot thrive in the presence of either social or religious snobbery. So powerful, however, was the truth Taylor preached that Parsees were converted, and in 1872 a Methodist Church was organized in Bombay. A member of the Light Brigade, made immortal by Tennyson's poem, "The Charge of the Light Brigade," was converted under his preaching. When Taylor left for America he knew Christianity was more firmly established among the Hindus.

Other shorter journeys.—Previously no Christian disciples had traveled as extensively as did William Taylor. Aside from these long tours he made several shorter ones to various parts of the world. In 1869 he returned to Australia. In 1870 he visited the garden spot of the world, the island of Ceylon. Before coming back home he visited the Barbadoes, and thence went to British

Guiana, where he had experiences with leopards and also had the privilege of preaching to some lepers—an opportunity which moved him to tears.

By 1877 this old warrior noted in his diary that he had taken more than sixty sea voyages, and that from the beginning of his journeys he had given his services without cost to the church. One would have thought, ere this, that he would have desired some rest; but it was not to be. For up out of South America came a cry for Christ. William Taylor heard it and went.

Earthquake.—He sailed with a shipload of bullocks. Arriving at Iquique on the western coast of South America, he experienced one of those earthquakes which are frequently followed by a terrible tidal wave. His house was so shaken that he blew out his candle to avoid setting the structure on fire. When he went out on the street the movement of the ground was no less terrifying. "In fifteen minutes the tidal wave will be here. To the hills!" shouted his neighbors, and so to the hills he ran for his life.

The call for teachers.—At Valparaiso he organized the Seaman's Evangelical Society in order to give the sailors some Christian home atmosphere while they were in the harbor. He soon determined that the immediate need of South America was for Christian teachers. Therefore he set himself to the work of raising money for their support from among those people who were living in South America themselves, and after the money was raised for Christian teachers in many of the larger cities upon this continent he returned north to place this great challenge before the Christian youth of the colleges and universities.

Recruiting soldiers for the international expansion. He called upon the college graduates to enlist for this service in South America, where their salaries would be small, where their lives would be in danger, where malaria and yellow fever throve, and where earthquakes

smote the shores and tidal waves washed the inhabitants out to sea and drowned them.

The young people enlisted and went as steerage passengers. When two ladies arrived at Concepción, the people were angry that they had come. William A. Wright found his wife's health broken and was obliged to return home. C. A. Birdsall went to Aspinwall, where the climate brought about his death. Richard Copp went to Panama, where he nursed the sick and comforted the dying until his health gave out too and he went home. John Nelson died of fever and his brother wrote: "John is dead. Send me in his place." And so it was that the flower of the American colleges enlisted in this crusade and lost their lives. It may be truly said that the church in South America to-day is built because of the blood of these American martyrs.

Bishop Taylor.—When the church finally became aware of what a statesman it had in the person of William Taylor, and how he had brought to Christians a vivid picture of Jesus Christ as Lord of the whole world—Europe, Asia, Africa, South America, and Australia—they made haste to place greater responsibilities upon his shoulders and elected him Bishop of Africa.

The victory.—And did it pay, this life of pilgrimage, this going to and fro, this sacrificing?

A few years ago, the Christian Church arose in its might and consecrated its wealth and its youth to a new extension of the kingdom of God. The expression of this inner spiritual crisis was the New Era Movement of the Presbyterian Church, the Advance Movement of the Episcopal Church and the Centenary of the Methodist Episcopal Church, and similar movements in other churches. The words of Jesus, "Go ye into all the world," have become more vivid than ever since he first uttered them. Heretofore men believed some of these things abstractly. Now they believe them so concretely that they are giving their money and their lives. This new

day comes because William Taylor by his life and by his deeds first persuaded men that nobler conquests yet were in store for those who would dare follow Christ. He was one of the first to bring to the church the international mind.

Study Topics

1. What are the marks of a world Christian? How many of these marks do you find in your own life?
2. To what extent has the spread of Christianity throughout the entire world helped to develop an international church? What obstacles are in the way of a thoroughly international church? How are these to be removed?
3. How has the spread of Christianity throughout the world affected the living conditions and economic, industrial, social, and educational status of the people?
4. Indicate briefly the outstanding contributions made by William Taylor to the building of the church.

Suggested Readings

Taylor, William—*Story of My Life.*

CHAPTER XXXI

WASHINGTON GLADDEN APPLIES CHRISTIANITY TO POLITICS AND INDUSTRY

Of relatively recent development is the consciousness that the church has a duty to perform toward politics on the one hand and the world of business upon the other. Charles Kingsley and Robert William Dale did somewhat in England along this line, but as yet the church in America dealt not with the evil arising out of big business simply because big business is a thing of late origin. Representative of what the church had sought to accomplish in this field are the labors of a Congregational minister, Washington Gladden, whose death, in 1918, proved a distinct loss to our country.

Well born was Washington Gladden, for both his parents were school teachers, living in Pottsgrove, Pennsylvania, when, February 11, 1836, they welcomed his entry into the world. Though there was no extra money to garnish this home, still the culture and refinement made a lasting contribution to the life of this boy. Gladden's father personally conducted his earliest education and both parents were steadfast in their loyalty to the church.

The ride to Southampton.—Because of the death of his father, his mother resolved to send him to the little town of Southampton, Massachusetts, which nestles away under the lee of the rock Mount Tom, at the foot of the Berkshire Hills, where he might visit his grandparents for a season. The entire journey from Pennsylvania was made with horse and buggy to the great fatigue of this youngster.

Going over the Bay Path trail from Albany to Spring-

field for the first time in his life, this traveler saw the recently opened railroad which connected Boston with Albany. A year or so Gladden stayed in this charming New England village with his relatives and then returned home to his mother.

Fortune with Gladden's mother dropped lower, obliging him to live with his uncle for the remainder of his boyhood days. Ebenezer Daniels, this uncle, was a very young man and an arduous toiler. His love for good literature nevertheless gave Gladden access to one of the finest libraries to be found among common people of that day. Most of the books were upon travel; but they were well selected and purged the reader of a provincial mind.

Drudgery upon the Daniels farm was severe and the opportunities for school limited. Gladden's uncle, however, treated him kindly, and after his tasks were finished, the evenings were spent in spelling matches, debates at the schoolhouse, or in reading aloud by the candlelight in the farmhouse kitchen.

Early religion.—Regularly Gladden attended church. Although the services were conducted three miles away, and often the journey was made in a rough lumber wagon which had no springs, the household of Ebenezer Daniels never failed to be present. The sermons were rather tiresome and dull, and of little interest to this boy. Sectarian spirit ran high. Baptists, Methodists, and Presbyterians knew no better than to preach against each other, and they joined forces in preaching against the Universalists. Once a Universalist minister was called in for a funeral, and although many friends gathered, most of them remained outside of the house so that they could not hear what the minister said at the service and thus become contaminated with his terrible teachings!

With such a narrow expression of religion, it is not surprising that the thoughtful Gladden became much perplexed, but finally was able to record his liberation in the following words: "It was not until my eighteenth

year that a clear-headed minister lifted me out of this pit and made me see that it was perfectly safe to trust the heavenly Father's love for me and walk straight on in ways of service, waiting for no raptures, but doing his will as best I knew it, and confiding in his friendship." When Gladden knew that this was vital religion, he had no further difficulties in accepting it; but had many battles to win in living it.

College and the start in life.—Williams College in Gladden's undergraduate days was no such institution as it is at present. "A little more than half a dozen" professors comprised its faculty, and about sixty students were registered, while the buildings which housed these students were no cause for pride.

But Williams boasted of Mark Hopkins as president in those days, and that was enough. This exact and thorough scholar was worth a college course in himself. At an alumni banquet in Delmonico's in New York city, it was none other than President Garfield who said, "A pine bench, with Mark Hopkins at one end of it and me at the other, is good enough college for me!" Living humbly and rarely paying as much as two dollars and seventy-five cents a week for board, Gladden throve and matured in this unusually stout atmosphere of the mind.

It was a notable gathering of young men who attended Williams at that time, including such men as James A. Garfield, the future President, in the senior class, and Scudder, the great editor of the Atlantic Monthly, among the freshmen. Gladden secured a job as college reporter for The Springfield Republican, one of the outstanding newspapers of America during the past fifty years. The Republican was then a truly great paper under the mighty editorship of Samuel Bowles and Josiah G. Holland, and the friendship established with these men abode for the rest of their lives.

In 1859, through the influence of Thomas K. Beecher, who was "no stickler at ecclesiastical proprieties," this

college youth was admitted to the Susquehanna Association of Congregational Ministers and preached for a short time in the little village of Raysville, after which he accepted a call to the First Congregational Methodist Church in Brooklyn—a body of people who were disorganized and full of dissension.

The Christian Commission.—During the Civil War Gladden entered the Christian Commission and ministered to the ill and dying soldiers in the front trenches, saw Lincoln riding along the line on horseback with a large plug hat upon his head, met General Grant, and had many other interesting experiences, but an attack of malaria forced him to return home again.

War being over, Gladden accepted the pastorate of the church in North Adams, Massachusetts—near his old college. Here he read Horace Bushnell's books and became a loyal admirer of this great man, who, as we have seen, was breaking the shackles of an outworn belief. When Gladden was ordained the great Bushnell preached his ordination sermon and Mark Hopkins presided on the occasion.

In North Adams, Gladden entered the business of an old-fashioned New England town, with its purest democracy expressed in the "town meeting." Literary productions brought to this preacher an invitation to become one of the editors of the Independent, a very powerful weekly. Thinking that his influence for good might be greater, Gladden accepted this offer and for four years worked with this influential paper.

After four years of service Gladden differed with the proprietors of the Independent regarding their policy of mixing advertisements with their editorials. He felt it dishonest, and because he could not refuse to obey his scruples, he resigned from the staff.

The Tweed Ring.—About this time a circle of political thieves in control of the government of the city of New York were brazenly robbing the taxpayers, and extended

their influence as far as Albany. They constituted a little autocracy and did as they pleased. Certain people pretended to believe that all was well with the city government and that this "ring" really gave good government. John Jacob Astor, Marshall O. Roberts, and Moses Taylor, together with three other well-known business men, professed to have looked over the books of the city comptroller and issued this statement: "We have come to the conclusion and certify that the financial affairs of the city under the charge of the comptroller, are administered in a correct and faithful manner." And all the while a colossal robbery was taking place!

The New York Times and Harper's Weekly did not accept this report, and continued to attack the corrupt officials. William Tweed and his co-thieves challenged, "What are you going to do about it?" These papers kept at it. "They did not wait to strike until the iron was hot, they heated it by striking." At last George Jones revealed the true accounts of the city and they were printed in the Times, but not until Tweed had offered Jones five million dollars if he would keep quiet. Then Thomas Nast, of Harper's Weekly, used his cartoons against this "ring," and he in turn was offered a half million dollars if he would withdraw from the fray.

During the month of August, 1871, Gladden was given full control of the Independent and seized this chance to turn all his guns upon these faithless grafters. Scathing were his editorials. Mighty were his indictments. His words burned as fire into the hearts of the hearers and the New York public was thoroughly aroused.

Gladden had exposed the criminal neglect of the people in letting these men have their own way. It was estimated that from forty-five million to two hundred millions of dollars were extracted from the pockets of the citizens by these scoundrels. Investigation was made, trial followed trial, and in 1870 Tweed ended his life in Ludlow Street jail, while the others fled the country.

Modern religion.—Religious reconstruction, as well as political, followed the war. February 1, 1875, Gladden entered upon his pastorate in Springfield, Massachusetts. At this time the work of reverent scientists in connection with the Bible had demonstrated that it was not an inerrant book in all of its minute details. Protestant religion was beginning to change its foundation and make the living word of God its majestic authority in things of the Spirit.

Revised version of the Bible.—Many people were greatly disturbed because they knew that a body of scholars were working in the Jerusalem Chamber of Westminster Abbey upon a new version of the Bible. The very old Vatican, Alexandrian, and Sinaitic Bibles had been discovered since the Version of 1611 had been made, and these enabled the translators to be more accurate and to go back further than could those scholars who worked upon the King James Version. All of this information, however, did not remove the unrest abroad in the church, for certain ignorant people felt these translators were tampering with the Bible and spoiling its accuracy. They insisted upon reading the Bible with no historical or poetical sense. Gladden took the view defending the new version. Many a youth who had turned away from the Bible was brought back to it again by Gladden's simple information. The writer knows of no man to whom he is more indebted for the love he has toward the Bible than Washington Gladden. What he did for the writer he did for thousands of other troubled youth. He made the Bible reasonable.

The church and industrial knowledge.—Gladden eventually came to the conclusion that the question of industrial right and wrong was a vital concern of the church. Some people said that the church was not competent to act in this field, but Gladden said: "Religious teachers have no right to be ignorant in this field. What use would you have for a physician who prescribed

for nettle-rash, but refused to treat smallpox and diphtheria?"

Others asserted that the business of the minister was to preach the "simple gospel," declaring, "Business is business and religion is religion." All of which is to confess that business is pagan. But Gladden retorted to all who assumed this attitude: "Is there any other realm in which character, manhood, is more rapidly and more inevitably made or lost, than in this realm of industry?" And one may sum his position by quoting his words to a friend: "Are we really saving souls when we permit unchristian packing-house proprietors, steel magnates, and insurance wreckers to sit comfortably in our pews and enjoy our ministrations?"

The leadership of the church.—That the human *intelligence* and *will* had power profoundly to affect and direct the course of economic development Gladden firmly believed. It was the business of the church to direct this *will*. "The church must save society or go to ruin with it."

The senselessness of our present industrial system he attacked in lucid terms: "Nothing is plainer to me than that the existing system of industry with rigid organization of employers on the one side and laborers upon the other, each determined to override and subjugate the other, is the essence of unreason. The entire attitude of both parties is anti-social. It is simply absurd to imagine men are made to live together upon any such basis. They are putting themselves into conflict with the primary laws of life." And again he pronounced upon this same fact in a different manner, saying, that there was an "utter stupidity of industrial system based upon war, the enormous waste of common resources it involves; the far more destruction of moral wealth it involves."

Reception of the new view of the gospel.—Of course, when Gladden began to preach this truth in Columbus, not everybody believed him. Even now many

reject this truth—to the hurt of society. First some employers and finally laborers accepted his teachings, and hereafter strikes in the Hocking Valley were done away with, giving place to arbitration.

Gladden did not believe in "socialism" as that term is used to-day. For, in the first place, he agreed with the socialists themselves, that humanity must be much better educated before it was even competent to attempt the socialist experiment.

He did get people to see, as he went up and down the land, that the definite force of "good will" must supplant that outgrown and indefinite phrase "laissez faire," ("Let people act and do as they choose") before industrial peace and prosperity could come. *"The application of the Christian law to industrial society would, it seems to me, solve this problem, and the church ought to know how to apply it."*

There is no space to tell how Gladden entered into the life of his city and worked for the ideals he preached about. We cannot picture his career as a ward councilman, as one who was sought after by capitalists and laborers alike when they desired to know what Jesus would do under certain circumstances.

So interested became Gladden in municipal affairs of Columbus that, as a member of the City Council, he toiled to get cheaper and better transportation from the Street Railway Company, the natural gas contract was renewed upon better terms for the city, and a new water supply was secured, while proper drainage for the whole city next took place. He also organized the Municipal Voters' League, which controlled the vote of two thousand five hundred people and secured better government for the people.

Gladden's failures!—It must not be presumed that Gladden publicly espoused these social and industrial causes without paying a price. In 1905 he rebuked the Board of Foreign Missions of the Congregational Church

for accepting a gift of one hundred thousand dollars from the Standard Oil Company, and did this because he felt that the money by this company was not honestly acquired. His address, "Shall Ill-Gotten Gains Be Sought For Christian Purposes?" created a tremendous stir in American life. He paid for his courage.

In 1886 he was called to become president of Western Reserve, a splendid university in Cleveland, Ohio, but because of a speech made about capital and labor in Cleveland this call was not renewed. Later on, in 1893, he was invited to become the president of Ohio State University, but because he strenuously opposed certain fanatical and ignorant attacks which were being made unjustly upon the Roman Catholic Church of his day this offer was withdrawn. The Congregational Church of America honored itself by electing him "moderator" of its National Council in 1904.

On a hot July morning I attended service in his church in Columbus, Ohio, where he had served his people so loyally and for so many years. He was no longer with them in the flesh; but upon the church calendar, the anniversary of his death was noted, in the service the fragrance of his memory was observed, and that his spirit still walked among the people was plainly showed by their abiding love for him. When friends thus think of a man after his departure such a man has not failed. One may enter his church in Springfield, Massachusetts, and in the great auditorium will be found a beautiful window dedicated to his memory—he who left that church so many years ago. Such an imperishable comradeship is not the sign of failure.

Did not he himself, in concluding the story of his own life, say, "We turn our faces to the future with good hope in our hearts. There are great industrial problems before us, but we shall work them out; there are battles to fight, but we shall win them. With all those who believe in justice and the square deal, in kindness and good

will, in a free field and a fair chance for every man, the stars in their courses are fighting, and their victory is sure"?

A man of such pluck never fails—no, never. He builds for the ages.

Study Topics

1. What are the distinguishing features of a "progressive Christian"? How may one become a "progressive Christian"?
2. What part should religion play in political affairs? What advantages accrue to the people when religion rules in the politics of their town or city?
3. What part should religion play in industry? Could labor problems be solved more easily if religious motives dominated the interests of the opposing factors? Justify your answer.
4. What responsibility do the newspapers bear to the political, industrial, and social affairs of their constituency? Discuss Washington Gladden's relations with the newspaper world, and his efforts to make the newspapers serve the common good.
5. What is the meaning of the term "applied Christianity"? Show how Washington Gladden was a believer in and a follower of "applied Christianity."

Suggested Readings

Gladden, Washington—*Recollections.* Houghton Mifflin Company.
Gladden, Washington—*Being a Christian.*
Gladden, Washington—*Social Facts and Forces.*

CHAPTER XXXII

A PRESIDENT HELPS BUILD THE CHURCH

Priests, reformers, monks, prophets, scientists, business men, philanthropists, all have helped build the church; but princes, kings, and other rulers have not withheld aid from this lofty task and in this chapter we are to see how one who became a leader in politics counted it a great joy to do his part in upbuilding the church.

At No. 20 East 20th Street, New York city, on October 27, 1858, Theodore Roosevelt was born. His mother was a Southerner, and of Dutch ancestry was he on his father's side of the family. As a little chap in starched dresses he loved to read Livingstone's *Missionary Travels in South Africa*. He showed unusual insight into human nature. While the Civil War was on he ventured to pray for the Southern cause one night at his mother's knee when he was a little vexed at her! She was a Southerner! Pheasants, peacocks, and monkeys adorned his backyard, and although he was very puny and afflicted with asthma so that he could not attend public school, yet he was the boss of the nursery.

When he was twelve years old he determined to become strong, and, entering a gymnasium, used such power of will that his wish became a fact, as we shall presently see.

Harvard.—He entered Harvard College in 1876, and since there were but eight hundred students attending this institution at this period of its life, Roosevelt discovered many friends, and became well known about the college, chiefly for his outspokenness. During his college course he faithfully taught a Sunday-school class of boys, and caused comment by applauding one boy who came to the class one Sunday morning with a black eye, together with

the explanation that he secured it while fighting another boy who had called his sister names. Roosevelt congratulated the boy and gave him a dollar! With reddish sidewhiskers and riding about the streets in a dogcart, Roosevelt must have made a picture. His repute as a boxer was well known. At graduation his good scholarship brought to him the coveted honor of being elected to membership in Phi Beta Kappa.

Entering political life.—Having decided in his senior year to espouse the cause of better government, the college graduate returned to New York city to live, and there joined a political club which held weekly meetings over a saloon. Though politics in New York at this time were in great disrepute, and either the business or pastime of liquor dealers, Roosevelt resolved to do what he could to better them, and in 1881 was elected to the New York Assembly.

Possessing no political influence at all, he arose one day in the Assembly and demanded the impeachment of Judge Westbrook for malfeasance in office. Enemies laughed at him, politicians of his own party patronizingly stated that upon further thought this callow youth would not press his case. On that day the Assembly refused to support his resolution regarding this matter, and it appeared to those unscrupulous demagogues that he had made a fool of himself. How little they knew Roosevelt! The next day, to the surprise of all, he rose and again made his demand of the Assembly. By this time, the newspapers were taking notice, and the public was applauding. The Assembly again ignored him. The third day he again rose and made his demand, and so great was the public pressure brought to bear that the New York Assembly dared no longer refuse to heed this demand, and Roosevelt triumphed.

Civil Service Commissioner.—In 1886 Roosevelt was nominated for mayor of New York city, but was defeated at the election.

His reputation was spreading and political "bosses" feared him, so for the purpose of getting him out of the way, they conspired to have him appointed as one of the Civil Service Commissioners in 1889. Two other easy-going gentlemen were upon the board at this time.

Affairs in the United States were nothing to boast of when Roosevelt undertook this new duty. Andrew Jackson had said, "To the victor belong the spoils"—and he had given governmental offices to his followers, regardless of their ability to administer them. His dictum was still largely practiced in Washington.

Into this atmosphere young Roosevelt stepped. Soon every government officer learned that neither lying, "pull," nor "influence" was of any avail in the Civil Service. As a result of nearly six years of service in this branch of the government, many of the opportunities for scheming politicians to place political plunder at the disposal of their henchmen were eliminated.

Police commissioner.—Feeling that his usefulness was ended in the Civil Service, Roosevelt permitted himself to be appointed police commissioner of the city of New York in 1895. At this time the police system was desperately in need of a moral tonic. Roosevelt with that noble man of God, Jacob Riis, toured the vice districts and saw where evil bred and lurked. He visited the "Tenderloin," otherwise known as "hell's kitchen," and acquainted himself with what was the lowest in the life of the city and then went to work. All "pull" was torn out of the police system, root and branch, and the new commissioner saw to it that there was a "square deal for every man." Medals were awarded on merit only; any officer who ruined his clothing while doing his duty at fires or in performing other heroic deeds had it replaced free of charge. Vice and crime were hunted down without mercy, and with the exception of the administration of Colonel Arthur Woods, the police system of New York city never was cleaner, more honest or efficient.

Spanish American War.—In 1897 Roosevelt was appointed assistant secretary of the navy, but when the war broke out he resigned his post to organize the "Rough Riders" for service in Cuba. When the call went out, roughs, sports, college men, cow-punchers, professional gamblers—all kinds met at San Antonio, Texas, to enlist for the war. There was but one thing which united this motley throng—the spirit of Theodore Roosevelt. They had toiled with him, or learned of him, and when he called them to the colors they came as one man. The entire regiment saw hard service in Cuba, covered itself with glory, and achieved a place in the American imagination which it has held from that time to the very present.

Life at Albany.—So great was Roosevelt's fame at the conclusion of the Spanish-American War, that he was elected governor of New York. At this time Thomas C. Platt was the Republican leader of the State and undoubtedly thought he would continue to dictate the State policies to Roosevelt, as had previously been the case; but never was a man more mistaken, for after a preliminary battle, Roosevelt gave this gentleman to understand that the governor of the State of New York proposed to run his own business.

Roosevelt used the same standards of honor here that he did in his other governmental services. As Jacob Riis so aptly put it, he was occupied "introducing the Ten Commandments into the government at Albany."

The President of the United States.—So menacing did such men as Platt find Roosevelt, the reform governor of New York, that they determined something must be done to get him out of the seat of power which was at that time in or near Albany. The Vice-Presidency of the United States has usually been a comfortable office in which men had much honor, but not overmuch direct contact with the affairs of the nation. To put the quietus on Roosevelt, Platt saw to it that he was nomi-

nated Vice-President, with William McKinley as President. He was elected to that office.

While attending the Pan-American Exposition at Buffalo in 1901, President McKinley was foully assassinated by a fanatical anarchist. At the time Roosevelt was climbing Mount Marcy; but when it was certain the President could not live, he raced to the nearest railroad and covered the distance to Buffalo—four hundred and forty miles—in an incredibly short time. Arriving, he found McKinley had died, and immediately was sworn in as President of the United States of America. The man whom the politicians thought out of the way had become the first citizen in the nation.

Upon entering this great office, Roosevelt announced that he would keep all the old Cabinet to help him with his new responsibilities. He needed all the aid he could get, for conditions within America were no cause for boastfulness. Class consciousness was becoming more and more pronounced and the dissatisfaction of the common man for the government proportionately increased. It was a happy day for America when this man of the gospel of the "square deal" came into power. That canny statesman, Viscount Bryce, said, "Theodore Roosevelt is the hope of American politics"—and it was largely true.

Great wealth was endeavoring to dominate the government of America, colossal monopolies were rapidly developing, with the consequent centering of the wealth of the land in the hands of the few.

Now, Roosevelt held strong with the "plain people," and since he had faced the fury of "big business" while in Albany when he fought through the Assembly a bill to tax public corporations holding public franchise, and since he had taken steps to investigate and better control the large insurance companies capitalized in that State, the opposition which confronted him was not new. He promptly dubbed these influential men who began to

threaten the government under his administration, as "plutocrats." Immediately he took up the cudgels to see that these opulent citizens should be as amenable to the law as the poor. *He determined that neither rich nor poor, capital nor labor should dictate to the government of the United States.* His attack upon these interests was vigorous. He used plain talk and goaded them to fury with such phrases as "malefactors of great wealth," and then proceeded to call them "undesirable citizens."

In the great battle for the control of the railroads of America Roosevelt condemned both parties for the warfare which almost brought upon the nation an industrial collapse. Of course these policies which sought to apply the law to all men without any discrimination were bitterly opposed. Spies were put upon the President's trail to get evidence against him; he was accused of setting men to break open desks in New York city to get evidence therefrom! The best "alienists" in the country analyzed everything the President did in order to prove him incompetent to hold public office. Stories of faultiest slander were bandied about. But Roosevelt went right ahead. He formed with the great American public his "Ananias Club" and took great delight in placing men in it; and before his administration was done such statutes were placed upon the books at Washington as curbed the inordinate power of the "plutocrats" and made them subservient to the law. The anti-trust laws passed at this time did more than any other fact to appease the steadily mounting wrath of the public and save us from an industrial revolution.

Gulf between capital and labor.—For some years the gulf twixt capital and labor had been widening. Roosevelt did not hedge in this matter but emphatically declared, "The labor unions shall have a square deal, and corporations shall have a square deal."

When the great coal strike of 1902 threatened the country, he did not remain supine, but arbitrated the

matter and brought peace and production. Again, in 1907, when a coal strike was renewed, certain labor men violated the law and were tried, but because of influence in the court were acquitted. Roosevelt promptly classed them with the "undesirable citizens" along with the plutocrats and the rest. Labor unions resented this statement and became angry, and then the President bluntly told them that they were not fair, they wanted the square deal for themselves only—an attitude too much characteristic of labor unions throughout their history. With so even a hand did he dispense justice that at the end of his administration one thing was sure: the government of the United States was believed to be superior to any single group of citizens within it.

The Roosevelt family.—In a man's family relations a large part of his character may be read. In 1889, about thirty miles outside of New York city, Roosevelt built his home upon Sagamore Hill in Oyster Bay, and in this home was reared such a family as may well make every American proud. Within this family circle this man knew of the deep griefs that come, for in 1884 he lost his mother, and then his wife, within twenty-four hours. When he went to live at Sagamore Hill he had learned how to appreciate his home. The house was full of boys and girls. Roosevelt insisted that his boys should learn obedience, manliness, and honesty. The violation of these virtues he would not tolerate.

When he was in the White House he always had breakfast alone with his family, and never would allow this custom to be broken. He insisted that the newspapers respect the privacy of his family life, and any reporter who would print any news about his wife or children was informed that he would no longer be permitted to interview the President. At dinner in the Roosevelt home all kinds of people met. Lords and dukes were there with Jacob Riis or Bill Sewell, the ranchman—and all were welcomed.

And Roosevelt's comradeship with his children is almost classic. Despite all the hurry which came into his life he always found time to play with his youngsters and to read with them. Often he put them to bed himself, and then a good pillow fight was sure to take place. And when he was away from his children—such letters as he wrote! *Theodore Roosevelt's Letters to His Children* will some day be accounted among the American classics. When away from home he wrote of lizards, cats, dogs, bears, bobcats, and a host of other things too. He remembered their birthdays, told them about his adventures, and, above all, took the time to draw pictures of rabbits, owls, turtles, and of the bears he shot. He drew pictures of himself with all his children pointing their fingers at him and calling him a "tyrant king." Somehow he always found time for these illustrated letters, and how the children must have enjoyed them! And although he never said anything about it in public, when Quentin, his youngest son, was shot in an air battle in France, it quite broke his father's heart. The greatness of America is: that she can produce such fathers as was Theodore Roosevelt.

The body vigorous.—Early in life Roosevelt determined to own a strong body, and he fought for it throughout his career. When very young, while upon a trip to Europe he climbed the Matterhorn and later Mont Blanc in the Alps. In 1883 he went West, and everyone knows of Roosevelt's activities out upon the ranch in those wild days. In the blizzards he rounded cattle, he gained repute as a good horseman, became a good shot and a fine hunter. He never picked a quarrel while out West, but never avoided one. He proved his dislike for obscenity and nastiness and would not allow it among his comrades. He loathed a bully and a coward. There were many boasting "bad men" in the West in those days, but Roosevelt feared none of them, and on several occasions felled them with a sledge-

hammer blow of his fist. When he became sheriff, horse thieves whom others dared not arrest, he brought to justice.

The Christian warrior.—Roosevelt was a Christian. He read his Bible and took it with him upon his hunting trips. He was a member of the church and never failed to attend it and to support it liberally. When President the day might be never so wet and stormy, but Roosevelt walked to church very humbly, took his place upon the level with his fellows, and entered heartily into the service.

The test of his religion was the thoroughness with which he believed in the brotherhood of man. In the face of Southern criticism he invited Booker T. Washington to dine with him at the White House and discussed ways and means for helping the Negro better himself.

Roosevelt associated with ministers, and I have seen him have "the time of his life" while with them. He believed they were doing the right thing for the American commonwealth. He abominated a snob. Once, after talking in a little New England town, he stepped aboard his train to leave, a little boy shouted, "Hurrah for Teddy!" Some men would have frowned upon such a violation of courtesy, but not so Roosevelt, for, while great embarrassment prevailed elsewhere, I saw him break into a merry laugh.

From his very youth Roosevelt recognized the damning curse of alcohol. In 1912 George A. Newett stated in the Iron Ore, "Roosevelt lies and curses in a most disgusting way; he gets drunk too, and that not infrequently, and all his intimates know about it." Roosevelt sued this editor, and in the public trial a host of witnesses, such as Dr. Lambert, General Leonard Wood, and Jacob Riis, testified that they had known him from his youth up and that he was temperate and clean. He won his case. When national prohibition was being agitated, Roosevelt, seeing clearly what a blessing it

would be to this alcohol-poisoned generation, stanchly advocated its adoption. Many who profess to be his followers possess not the insight which he owned when they deal with this moral reform.

The triumph.—When the Great War came, Roosevelt could not go to France. The fever he contracted in Brazil never left him; he underwent an operation for mastoids, and Quentin's death, July 14, 1918, was a great blow. In the rush and bustle of the Great War not many of his friends realized how weak of body he was becoming. His last public appearance was in honor of a Negro hospital unit which was going to the front. Late in 1918 he went to a hospital for treatment, but, to his great joy, he was permitted to return home to spend Christmas of 1918.

January 5, 1919, as he retired he said to his servant, "Put out the light, please." These were his last words. He died during the night. They buried him in the little cemetery in Oyster Bay, and though it was a gloomy day, the sun streamed in upon his coffin as they lowered it into the grave. Vice-President Marshall fittingly said, "Death had to take him sleeping, for if Roosevelt had been awake there would have been a fight."

When this builder of the church died, and when his classmate at Harvard, Mr. John Woodbury, learned of his death, he wrote to his fellow students of former days, this passage from *The Pilgrim's Progress:*

"After this it was noised abroad that Mr. Valiant-for-truth was taken with a summons by the same post as the other, and had this for a token, that the summons was true, 'That his pitcher was broken at the fountain.' When he understood it, he called for his friends and told them of it. Then he said, 'I am going to my Father's, and though with great difficulty I have got hither, yet I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill

to him that can get it. My marks and sears I carry with me, to be a witness for me that I have fought his battles who now will be my rewarder.'"

And so this Christian statesman, hated by evildoers, loved by those who strive for the better day, the valiant builder of the church, was laid to rest, but his vital spirit marches on, and the air of America is better because he helped cleanse it. He forever showed the world that Jesus Christ's spirit could be supreme in the state and bring nought but happiness.

Study Topics

1. What justification is there for including Theodore Roosevelt in the number of builders of the church?
2. Enumerate the distinguishing features of Roosevelt's Christianity and show how they were demonstrated in everything he did for the good of humanity.
3. Recall the outstanding qualities of builders of the church that have been studied throughout this course. How many of these qualities do you possess?
4. As a builder of the church in the making, what is to be your task? How are you to prepare yourself for it? With what ideal of Christianity will you enter upon it and how will you accomplish it?

Suggested Readings

Thayer, William Roscoe—*Theodore Roosevelt.*
Roosevelt, Theodore—*Theodore Roosevelt's Letters to His Children.*
Roosevelt, Theodore—*Theodore Roosevelt: An Autobiography.*
Reisner, C. F.—*Roosevelt's Religion.*

Conclusion

Thus have we seen the builders at work for over nineteen hundred years. Some have worked upon the foundations and some upon the roof. But the bastions of the church are firm and its pinnacles reach toward high heaven because of these men and women. They withheld not themselves even to the laying down of their

lives that the church might live. The Church of God is here by no happenstance. It lives because man toiled up hard steeps and ventured into gloomy dales. It is here because the followers of Christ dared nail themselves to their own crosses that the church might live. He who enjoys the benefits of a happy home, a free nation, a generous education, a lofty circle of friendship is under tribute to the church and to its builders. It is because they have done these things and made these sacrifices that we have our heritage intact.

We are all under debt to the past. There is but one way to repay what we owe. The church is not yet completed. In gratitude to those who have gone before we may fling ourselves into the task of continuing their work. We too may build. Because of their experience we should build better and nobler. He who refuses to build is not worthy these sacrifices out of the past; and if he continues in his refusal, his character will degenerate and finally slough out. He who builds as best he may shall, with the other craftsmen, "shine with the glory of the sun, and live from everlasting to everlasting." For the church is immortal and lives forever and forever.

INDEX

Abelard, Peter, 53
Africa, 186–193, 309
Ambrose, 32
Anti-Semitism, 56
Arminian controversy, 106
Australia, 308

Babylonian captivity, 69
Bible translations, 90, 319

Calvin, John, 94, 106, 117
Carr's Lane, 281
Caterva, 35
Catharites, 59
Cencius, 45
Century Magazine, 295
Chartist movement, 221
Child life in England, 221, 285
Civic improvements, 181, 199, 283, 298, 321
Civil War, 261–265
Clairvaux, 52
Cleveland, Grover, 300, 302
Constantine, 22
Copyright Act, 296
Cotton, John, 126
Council of Constance, 71
Crusade, 55
Czecho-Slovakia, 74

Darwin, Charles, 208
Diet of Worms, 88
Donatists, 35

East Indies, 208
Evolution, 209–212

Foreign missionary enterprises, 122, 185
Francis of Assisi, 60

Graft, 317

Hampton Institute, 270
Henry IV, 45
Hippo, Bishop of, 34
Hippo, Siege of, 36
Hussite wars, 73

India, 309
Indulgences, 86
Industrial religion, 319

Jesuits, 118

Kindergarten, 297
King Philip's war, 131
Kingswood, 142
Knights Templar, 52

Loevestein, 108
London Missionary Society, 219, 282

Luther, Martin, 81
Lynching, 274–276

Mani, 30
Mann, Horace, 168
Martha houses, 120
Mary, Queen of Scots, 99
Methodists, 137, 139, 155–158, 305, 31
Monasticism, 50, 80
Mount Hermon, 256
Music in religion, 254

New England confederacy, 129
Nicæa, Council of, 22
Northfield, 248, 256

Owen, Isaac, 306

Parsees, 310
Paul, 13, 16, 18, 19
Poetry in religion, 292, 300
Political religion, 317, 326
Prejudice, 56, 322
Princeton University, 150
Prohibition, 246, 332
Protestantism, 92
Providence, R. I., 127, 132
Puritans, 125

Quakers, 128

Reformation, 98
Reigersbergen, Mary von, 106

Salvation Army, 229–238
Sankey, Ira D., 251
Savonarola, 67
Scientific explorations, 207–212
Scriptural Knowledge Institution fo
Home and Abroad, The, 220
Shaw, Robert Gould, 276
Slavery, 169, 178, 188, 259
Social gospel, 168, 197–201
Society of Jesus, 118, 121
South America, 207, 311
Spanish American War, 327
Stanley, Henry M., 192
Sunday schools, 180, 250
Syrianus, 25

Tenement House Commission, 298–29
Tetzel, John, 86
Tuskegee, 270–273
Tweed, William, 317

Waldenses, 59
Wiclif, John, 68
Winchester, Caleb T., 300
Woman suffrage, 245
Woman's Christian Temperanc
Union, 244

Young Men's Christian Association, 25

Date Due			
10/27			

BR
1704
T893
53671

AUTHOR
Tucker, R.L.

TITLE
Builders of the church

DATE LOANED	BORROWER'S NAME	DATE RETURNED
3/27/35	L Desjardins	✓
6/12/35	G G Gumm RRS	✓
4-15-36	Patterson, D. R.	
7/3/36	La Peters	
12/9/36	L. Desjar	
5-27-37	Rasmu	
Nov 3 '37	F. L.	
6-2-38	M	
7-2-38		
3/9		